The Second Part OF GANGRÆNA: OR

A fresh and further Discovery of the Errors, Heresies, Blasphemies, and dangerous Proceedings of the SECTARIES of this time.

As also a Particular Narration of divers Stories, speciall Passages, Letters, an Extract of some Letters, all concerning the present SECTS: Together with some COROLLARIES from all the fore-named premisses.

A REPLY to the most materiall exceptions made by Mr. *Saltmarsh*, Mr. *Walwyn*, and *Cretensis*, against Mr. *Edwards* late Book entituled GANGRÆNA.

As also brief Animadversions upon some late Pamphlets; one of Mr. *Bacons*, another of *Thomas Webs*, a third of a Picture made in disgrace of the PRESBYTERIANS.

A Relation of a Monster lately born at *Colchester*, of Parents who are Sectaries.

The Copie of an HYMNE sung by some Sectaries in stead of *DAVIDS* Psalms.

By THOMAS EDWARDS Minister of the Gospel.

Beware of false Prophets which come to you in Sheeps clothing, but inwardly they are ravening Wolves, ye shall know them by their fruits. Matth. 7. v. 15, 16.
But shun prophane and vain bablings, for they will increase to more ungodlinesse. And their word will eat as doth a Gangrene, of whom is Hymeneus *and* Philetus. 2 Tim. 1. 16, 17
But evill men and seducers shall waxe worse and worse, deceiving, and being deceived 2 Tim. 3. 13.

LONDON,
Printed by *T. R.* and *E. M.* for *Ralph Smith*, at the sign of the Bible in Cornhill near the Royall Exchange. 1646.

Reader,

THou art presented with the Second Part of *Gangræna*, declaring some other (not infirmities of the Saints, as some men speak, but) abominations of men of corrupt minds, reprobate concerning the Faith, and a vindication of those few particulars of the former Treatise, which were excepted against; The Author hath proceeded in this Labour, not to please himself (what pleasure can it be to rake in a Dunghill?) but to preserve thee; The discovery of Errours is, (by the blessing of God) the prevention of them, in which regard the Labours of [a] *Epiphanius*, [b] *Augustine*, [c] *Philastrius*, [d] *Theodoret*, of old, of [e] *Calvin*, [f] *Danus*, and others of late, published for this end, have been, and are of great esteem in the Church of God; And I make no question but these Labours of this Author, as they now find acceptance with judicious and godly Christians, so also in future times will out-live the calumnies by Sectaries cast upon them, and our posterity will admire, what is by us undervalued; Let not clamours of men, who call light darkness, and darkness light, discourage thee from reading, it doth not mee from approving that this Treatise be imprinted.

[a] Adversus hæreses.
[b] Ad quod vult Deum.
[c] De hæresibus.
[d] Hæreticarum Fabularum.
[e] Contra libertinos Anabaptistas, Servetum
[f] De Hæresibus.

Imprimatur JAMES CRANFORD.

TO THE CHRISTIAN READER.

Good Reader,

IT is my lot (ſo divine Providence is pleaſed to order it) that in my conflicts for Truth, and againſt Error, I ſhould not enter the field and fight ſingle combats, but encounter with many: My Antapologia was an Anſwer unto five men, eſteemed Gyants by many of theſe times; who though they were five to one, yet by the good hand of God that was with mee in that work, I keep the field till this day, neither they nor any for them (notwithſtanding all the great threats given out) having yet engaged againſt mee in that cauſe. Now in this preſent booke, conſiſting partly of a Reply, I have to do with Three, a three-headed Cerberus, the three-bodied monſter Geryon: The Apologiſts were fair ſmooth men in compariſon of theſe, their voice was the voice of Jacob; but theſe are hairy, rough, wilde red men, eſpecially Cretenſis: Theſe are grown higher, are gone farther, and are more daring then the former; and yet I doubt not but hee that then brought me off with ſafety and honour too, will alſo now ſtand by mee, and having delivered mee from the lion and the bear, theſe uncircumciſed Philiſtims, eſpecially Goliah Goodwin ſhall be as one of them. Whileſt I was making this Reply, had even finiſhed it, ſtriking off this three-headed Cerberus, new heads of that monſtrous Hydra of Sectariſm ſprung up, which the Reader ſhall alſo find have their deaths wound too in this preſent Book; and yet after all theſe heads cut off, I expect a great red Dragon having ſeven heads, and ſeven horns, and ſeven crowns upon his heads; but let as ma-

ny Sectaries come forth as will, I ſhall ſing with David, *Pſal.* 27.3. Though an Hoſt ſhould encamp againſt me, my heart ſhall not fear: *And beſides my Reply to the Anſwers made againſt my Book entituled* Gangræna, *the Reader ſhall find in this Book more work for the Sectaries, the Second Part of* Gangræna, *a Diſcovery of more Errours, Hereſies, Blaſphemies, and Proceedings of the Sectaries, wherein I have not only laid down many Errours, Hereſies, and Proceedings of the Sectaries not touched before, but ſome greater, ſtranger, higher Hereſies and Blaſphemies, and ſome that are more againſt the ſecond Table, and deſtructive to the civill Lawes and peace of Kingdoms, which Sectaries in their pleading for Tolerations ſeem to exempt out of the number of Errours to be tolerated; yea, I deſire the Reader to take notice there are ſome things ſpoken of in this preſent Book, ſome Blaſphemies, &c. done by Sectaries, that the like or worſe are not to be found in any age ſince the coming of Chriſt, nay I think not ſince the Creation of the world, as that Blaſphemy of one* * John Boggis. *Now that the Reader may the more profit by this work, and not ſtumble in the Entrance, I ſhall premiſe three things whereby to remove a few prejudices that may be in the minds of ſome men, both againſt the matter and manner of this Book.*

* Pag. 162, 163. of this preſent Book, and that, pag. 8.

1 *Tis objected, The bringing upon the ſtage matters of fact, and the practices of ſome men againſt a way, is not a right courſe to convince a way to be naught, nor the followers of it of their errours: Arguments and Reaſons are the way to ſatisfie men.* Anſw. *I have ſpoken to this Objection in the firſt part of* Gangræna, pag. 76. *and the Reader may find more ſaid to it in this ſecond part,* pag. 79,80. *And therefore that which I ſhall ſay here is this. Such diſcoveries as theſe, are a more ſenſible practicall way of confutation of the Sectaries to the body of the people of the Kingdome, then ſo many Syllogiſmes and arguments; they can underſtand theſe when they cannot perceive an argument; and Chriſt himſelfe, in ſpeaking againſt falſe prophets, ſaith,* By their fruits you ſhall know them: Doe men gather grapes of thorns, or figs of thiſtles? &c. *And the Apoſtles in their ſpeaking againſt the Heretick and hereſies*

of

of their times, confuted them thus by their practices and wayes: Whosoever does but observe the passages in the Epistles of Peter, Jude, Paul, *shall finde this true.*

And whereas tis said by some of them, if they would do so by the Presbyterians, they could show as many Errours held by some Presbyterians, and as bad practises, &c. and so recriminate. I answer, suppose they could, 1. *Yet there's not the same reason in divers respects; but I will only give one instance, namely this difference: The Anabaptists, Independents, &c. have their Church way and government up, they are in the practice and possession of it, they may use it, and do to the utmost, to suppresse Errours, Scandals, in the power of censures, in admitting of none but whom the body allowes, &c. and yet in the free practise of it, and under it, all these Errours grow, and men fall from one thing to another as all men see; but now those who are in their judgement for Presbyterial Government in this Kingdome, they enjoy it not, have not the benefit of it to censure scandalous persons, suppresse any Errors, or to do any Acts of Government at all, but all lies waste.* 2. *I deny that the Sectaries can show men who are Presbyterians (though they want the benefit of the Government) that fall into those Errours, Blasphemies, Practises which the Sectaries doe, tis a meer flourish, they can show no such thing; nay I am confident that among all the* Presbyterian *Ministers and cheif members who have appeared and acted for that way, since* Presbyterians *the Sectaries cannot instance in one man like to hundreds and thousands of their Sectaries, either for Errours in judgement, or looseneſſe in life.*

2. *Tis objected tis an unchristian way to bring mens names upon the stage, tis to much to speak against a way from the Practises of some of the way, but to name men in print, and publikly to brand them, this is worse.* Ans. *I could give many Answers to justifie this, and show the example both of Fathers and the holiest, judiciousest moderne Writers who practised this, as* Calvin *in his Tractate against Libertines, naming* Quintinus, *&c. and giving reasons there by way of Answer to this very objection of naming men, but I cannot now insist upon it: all I will say is this for my own part tis much against my genius and temper to do it, for nature*

turally I do not love to offend any, or to contend with any man, but to comply and please all; besides, I am sensible of the hatred, reproaches, dangers I am liable to for doing it, but a necessity is laid upon me to preserve the people, and to give them warning to beware of wolves in sheeps clothing; and as I hold my selfe bound in conscience to write Books to discover the errours and opinions of such wayes, so to name the persons of prime notorious Sectaries who are sticklers, (not of all men who are mis-led, or in some lesser matters mistaken) and that from the example of the Apostle Paul, who doth not onely name the errours, wayes, but the men themselves, as Hymeneus, Philetus, Alexander, Phygellus, Hermogenes, 1 Tim. 1. 19, 20. 2 Tim. 2. 17. 2 Tim. 1. 14, 15. & 4. 14, 15.

3. Let no godly person be offended at my Book, if the stile of it be quick and smart, and if I speak sometimes a little sharply to Cretensis; but rather let them consider how unworthily (not onely unbecoming a Christian, but a man) hee hath dealt with mee and all Presbyterians in his Answer, discovering such unsufferable pride, arrogancie, scornfulnesse of spirit towards all Presbyterians who fall not down to the golden calves of his opinions of Imputation of faith, Independency, &c. as that there seems no way left to recover him but to deal a little roundly with him, and lay open his folly; besides, the Apostle Paul speaking of the Cretians, who are alwayes lyars, saith, Wherefore rebuke them sharply, that they may be sound in the faith. In the word, Cretensis in all his Answers is too like those spoken of in 2 Sam. 23. 6. that must be thrust away as thorns, because they cannot be taken with hands: the man that must touch him had need be feneed with iron and the staffe of a spear: Cretensis is a man so foul-mouth'd in all kind of filthy language, that his maid had need scowr his mouth alwayes with a wisp when he goes to write any Book. But to hold the good Reader no longer in the porch, let me earnestly intreat thy prayers to God for his gracious assistance, protection, supporting of him who is resolved to spend and be spent, and to run all hazzards for the truth of God and his Churches against the errours of the times; yea, and if he be offered up upon the sacrifice and service of your faith, he joyes, and will rejoyce.

Thine in Christ, THOMAS EDWARDS.

THE PREFACE.

Christian Reader,

Although there be already at the Presse a full Reply to the pretended Answers made by Mr. *Saltmarsh*, Mr. *Walwyn*, and Mr. *John Goodwin*, against my late Book entituled *Gangræna*; yea, and some part thereof printed; yet considering not only the three bodied Monster *Geryon*, and the three headed *Cerberus*, which for present I have to grapple and conflict withall, but that *Hydra* also, ready to rise up in their place, therefore that I may both mortally wound the heads of these Dragons, and cut off others as they are springing, and strike once for all in defence of *Gangrena*: my Reply cannot but be somewhat large, and so of necessity must take up more time for the perfecting and publishing of it (especially considering my imployments in frequent constant preaching, besides all other occasions) then at this time I am contented to be kept from coming abroad in Print.

And therfore for preventing the Sectaries glorying, and triumphing too much in their Answers, and their possessing many people against my Book, as if it were a Book of lies, and that I could not make proof of, or give a good account to the world of what I have written; as also from interpreting my silence (though but during a time simply necessary to give a full Answer) a repenting of writing my late Book and a retreating from that cause wherein I have so much appeared (as Master [a] *Walwyn* seems to do) I have thought it necessary in the Interim, till my larger Reply can come forth

[a] A word more to Mr. *Edwards* pag. 1. Sir, untill I perceive the contrary, I cannot but hope that I have prevailed something with you towards a change of your mind, and that you have begun to repent you of the evil you have done by publishing your Book entituled the *Gangræna*.

forth, to ſet forth a few ſheets to declare my mind to all the world, and to take away all juſt occaſion from men of ſpeaking againſt my late Book: Now this Book being of the ſame nature and kind with *Gangræna*, beſides a breif Anſwer to ſome main Objections made againſt it, is not only an Addition of more Errours to the former Catalogue, a higher Diſcovery of the wayes and Practiſes of the Sectaries, a further confirmation of the truth of things contained in *Gangræna*, but an aſſurance to the Reader of my Reſolution and Conſtancie, by the grace of God, in oppoſing Errours and Sects maugre all the malice, wrath and power of Hell; as alſo a ſatisfaction in part to the moſt materiall things objected by Maſter *Saltmarſh*, Mr. *Walwin*, Mr. *Goodwin*, againſt my Book; and as I am perſwaded this Diſcourſe will not be without its uſe for the preſent, ſo I queſtion not when my full Reply to theſe three Pamphlets ſhall come abroad (of which this Book is the fore-runner, and prepares the way) not only all rationall and unprejudiced men, who ſhall read and conſider, will be ſatisfied by it; but my Antagoniſts will be laid ſo open and bare, as their folly and ſhame ſhall be manifeſted to al men, and themſelves and their friends for them will wiſh a hundred times they had been aſleep in their beds when they medled with *Gangræna*; yea *Gangræna*, and this defence of it will prove ſo incurable a Gangren to them, that they ſhall never be cured of it by all the Mountebanck quackſalving drugs and tricks of all the Sectaries of this time; and though for a ſhort time confident lying may pleaſe and take with many, yet as *Solomon* ſpeaks, *the lip of truth ſhall be eſtabliſhed for ever, but a lying tongue is but for a moment*; and as *Hierom. Mendacia ad modicum placent, ſed diu non durant.*

A Freſh and further

DISCOVERY

OF THE

Errours and Pernicious Practiſes of the SECTARIES in England.

HAving laid down in my Book entituled *Gangræna*, 180. Errors vented in theſe times, beſides an Addition of ſome Errours mentioned in the Appendix, and not enumerated in the former Catalogue. I do here further preſent the Reader with a Catalogue of more Errours not before named, neither, in the firſt, nor ſecond Edition of my Book: As alſo a Relation of more Stories and Practices, together with ſome new Letters concerning them; by all which it will appear that the plague of Sectariſme rages more and more, putting forth Symptoms preſaging death and deſtruction both to Church and State, if not timely prevented.

Additionall Errours *to the former Catalogue of* Errours, Heresies, *&c.*

1. THat no Opinion is ſo dangerous or Hereticall as that of compulſion in things of Religion.

2. That Kingly government among Nations and Common-wealths is unlawfull, and that for Kings it cannot be ſaid to what uſe they ſerve, or that there is any uſe of them, except to debauch and vexe a people.

3. It is unlawful for Chriſtians to eate any Swines fleſh in regard the Devils once entred into the herd of Swine.

4. 'Tis unlawfull to eate any manner of blood in any kind of thing whatſoever, and that Black-puddings are unhallowed meat, and that the eating of Black-puddings is a barbarous cuſtome.

5. That the Devils never ſinned, nor have any ſin.

6. That *Judas*, *Cain*, and all the damned, yea all the Devils shall be saved at last; and that there are no hell torments to eternity.

Saltmarsh flowing of Christs bloud. *pag.* 14. 7. Christ hath repented perfectly, he hath sorrowed for sin perfectly, and he hath repented for us.

8. Faith is not to be the guide of Reason, but Reason the guide of Faith, nor is a man to beleeve any thing in Scripture, further then he sees Reason to induce him.

9. That children of beleevers have more then a fæderall holinesse, an inward reall holinesse.

10. Christs presence in Heaven, or that Christ is present in Heaven, cannot be proved by the Scriptures.

11. Some of the Sectaries do affirm and hold they have not only had Revelations, but they have seen Visions also.

12. The means of God revealing himself and his mind and will to his servants in reference to their salvation, is immediatly by himself, without Scripture without Ordinances, Ministers, or any other means.

13. That 'tis unlawfull to give thanks to God after meat received, though it be lawfull to do it before eating of meat.

14. That singing of *Davids* Psalms is blasphemy, and telling of lies.

15. That there is no Justification by Faith, but Faith is only a manifestation of our Justification.

16. That Repentance is a work of the Law, and so not to be performed by Christians; and that Christians have nothing to do at all, but only to sit still, hear and beleeve.

17. Some Sectaries hold they cannot sin, but if they sin, Christ sins in them, he does all, they are acted by him in all.

18, All set times of private prayers, as morning and evening, &c. are not only unlawfull and superstitious, but they are not to pray at all, nor give thanks, nor confesse sinne, but admire only the Grace of God, that is all they must do.

19. That hell-fire never had been, if Jesus Christ had not come.

20. That Jesus Christ delivered never a soul from hell-fire.

21. That all appointed set meetings of many Christians to pray, hear, conferre, or performe any holy service, whether in a Church way, or out of a Church way, are unwarrantable, and unlawfull, only occasionally if Christians meet in a street, or at a house going to visit friends in civility, they may discourse and talk one with another in points of Religion, as they do of other matters.

22. That in the first Conversion of a sinner there ought to be no sorrow

nor

nor repentance for ſinne, God requires none at all.

23. That ſome Beleevers are as perfect here, as ever they ſhall be in Heaven, only they do not ſee the Lord here with their bodily eyes.

And for a concluſion of this matter, namely for the enumeration of Additionall Errours, I ſhall adde only this which I received from the mouth of a godly Miniſter, who having converſed with ſome Sectaries that are Souldiers and Troopers, gave me this anſwer, *March* 13. upon a queſtion propounded by me what ſtrange opinions do they hold. They hold (ſaith he) all opinions whatſoever that are againſt the power of godlineſſe, and the honour of Chriſt.

An Extract of a Letter lately ſent me from a learned and godly Miniſter in Eſſex.

Good M. Edwards,

I Thank you for your Book: *Oates* whom you mention in your Book, hath been ſowing his Tares, *Boolimong*, and wild *Oates* in theſe parts theſe five weeks without any controll, hath ſeduced hundreds, and dipped many in *Bocking* River and when thats done he hath a * Feaſt in the night, and at the end of that the Lords Supper. All *opera tenebrarum*. No Magiſtrate in the Country dare meddle with him, for they ſay they have hunted theſe out of the country into their Dens in *London*, and impriſoned ſome, and they are releaſed, and ſent like decoy Ducks into the country to fetch in more; ſo that they go on in divers parts of *Eſſex* with the greateſt confidence and inſolencie that can be imagined. M. *Archer* of *Halſted* preaches boldly againſt Parliament, Aſſembly, Directory, Miniſtery and all: I pray you let me hear whether there be any hope of light ſhining out of darkneſſe. *Ellis* an Antinomian, brother to *Ellis* of *Colcheſter* the Independent, married a widow, got two hundred pounds of hers, made her beleeve hee wou'd carry her to his friends in the North, but left her by the way, and ranne away with the two hundred pounds. That miſcreant ſeduced many. Your book doth much good: I ſhall pray God to ſpeed your Plough, who am

Your aſſured friend

* *The new Converts (as it ſeems by the Relation here) make a Feaſt for the Church, and the Dipper upon their entrance into it by dipping, and are then admitted to that they call the Lords Supper.*

An Extract of a Letter written to me laſt week from a learned and godly Miniſter in Colcheſter, *together with a Relation of a Monſter lately born there of Parents who are Sectaries.*

SIr, I have ſent you in this encloſed, the true Story of the monſtrous birth in our Town. I thank you for your Book: The Sectaries rage at it, but it is

a ſign it doth the more good. Thus beſeeching the great God to continue your courage and reſolution for his name to the utmoſt, I reſt,

Your affectionate Brother in the Lord.

Memorandum, that upon the 18. day of *Febr.* 1645. one Goodwife *Coſens* of *Peters* Pariſh in *Colcheſter* brought forth two children both dead, the one a perfect child, the other was born without a head, having upon the breaſt ſome characters of a face, noſe, and eyes, wanting one arme, and the other arme being rather the ſtump of an arme, ended in a crotch of two fingers, with ſomething like a thumb coming out of one ſide of it: Downward one of the feet was perfect, the other foot wanted a heel, and had only two toes which grew forward, and another toe growing out of one ſide of it. The Father of this Monſter is a Separatiſt, frequenting their congregations, an enemy to the baptiſing of his own children; the Mother a hearer in the ſeparated congregations likewiſe, who reſolved heretofore, that if ever ſhe had any more children, they ſhould never be baptized. ☞ This Relation is affirmed by thoſe of truſt and underſtanding, that ſaw this Monſter, and know the parties.

An Extract of a Letter ſent me from a Commander now in the Parliament ſervice, dated* Decemb. 29. 1645. * This Commander is not in the ſervice of the Weſt, belonging to any of the Regiments of that Army, under the command of Sir *Thomas Fairfax*, but his command is in another part of the Kingdom.

SIR,

THe conſtant practiſe of many Officers and ſouldiers with them, was to exclaime againſt their Miniſters whereſoever we marched, preſſing them and their adherents more then any other; they did diſcourage the people, generally affirming that the beſt of our Preachers were Popiſh, and that it was unlawfull to heare them, but did hope to ſee them all * pact to *Rome*, and their ſuperſtitious Steeple-houſes puld down to the ground; great variety of opinion was amongſt our Officers and Souldiers, ſome affirming that they had had Revelations and ſeen Viſions, al of them at liberty to argue and hold what phantaſticall opinion they pleaſed, thoſe were the men moſt countenanced, and ſooneſt raiſed to preferment; ſome of them would take upon them to propheſie, ☞ ſaying, they ſhould live to ſee all lording power laid aſide in this Kingdom. In my diſtreſſe when the enemy was upon me, I ſent to moſt parts adjacent for aſſiſtance, but could have none, only from one place came to me forty Volunteers, with ſome two or three Officers, profeſſing themſelves all Independents, and they told

* We ſee the liberty of conſcience Sectaries will give, if they had power.

told me they hoped to finde me so, and if I should continue still in my opinion for Presbytery, they thought their labour ill spent; they staid with me all night, and the next day there came to them a Leiutenant, a most dangerous fellow, maintaining most horrid opinions, as you may see by the information which is truth; this Lieutenant was to preach to them in a private house, which I had notice of, and did prevent him, which they took very ill of me, and immediatly they left me, and marched away with Lieutenant ——— Since, one of the chiefest of them sent me word by our Quarter-master, that I should have little or no pay, so long as I staid in ——— if I did not agree and side with ——— I finde the message too true, for I finde little pay or none. Sir, I could say much more of their practises against me and others, but I should be too tedious; but this more I shall adde, I never marched where I heard more talk of godlynesse, and lesse practise of it in my observation, for they are cruell without mercy, covetous without measure, professing self-deniall, yet leave no stone un-turned to advance there estates and honours. The Lord prevent their wicked designes, and keep this Kingdom from being ruined by such a wicked people, Sir, I rest.

The Relation followes after attested by the hands of witnesses.

Your servant

A Relation of some passages of a great Sectarie, a Lieutenant about the beginning of June *last.* 1645.

HAving had much arguing with him and his adherents in opposition to the Antinomian way, in the morning wherein they seemed to glory much in the victorie, though I know no cause for it at all: The Lieutenant came courteously towards even in to my house (as he said) to take his leave of me; which some of his party perceiving, followed him; and others taking notice of their resort, followed also: The subject of our discourse was about the meanes of God revealing himself, and his minde and will to his servants in reference to their salvation; He affirmed and maintained violently that God did it immediatly by himself, without Scripture, without Ordinances, Ministers, or any other meanes; He being asked about the third Person in the Trinity, denyed there was any such thing as a Trinity of persons, but affirmed them to be three Offices; and being demanded what he thought of Christ, whether the Godhead and manhood were united in one Person in Heaven: He answered only to the last word, and denyed that it could be proved by the Scriptures Christs presence in Heaven; and when some Scriptures were produced, which had reference to his Resurrection and Ascention, he replyed, that it was a great question, whe-

ther there was a Resurrection or not; he said he did not deny it absolutly, but that he made a great question of it: At the parting, before him I replyed to the by-standers, Gentlemen, if I should have come and a told you that this Gentleman had denied the Trinity of persons, and Christs presence in Heaven, and that he called in question the Resurrection, you would not have beleeved me, had not your own eares heard the same.

This is attested and subscribed by the hand of a godly Minister in whose persence all this was spken, together with a Relation of the names of the other witnesses, persons of quality and worth, who were all present at this Discourse, and I have the Originall in my power to porduce upon any occasion.

A Relation of some Stories, and remarkable Passages concerning the Sectaries.

THere is one *Lawrence Clarkson*, a Seeker, spoken of in my *Gangraena*, *pag.* 104, and 105. who put forth a Pamphlet called *The Pilgrimage of Saints*, wherein are many passages highly derogatory to the Scriptures, denying them to be the rule of a Christian, or that in Doctrine or Practise half of Gods glory was revealed as yet; this man a Taylor and a Blasphemer preached on the Lords day, *March* eight, at *Bow*-Church in *Cheapside*, in the afternoone: He began his prayer to God, with Right Honourable Lord God, and in his Prayer he prayed that God would blesse the Kings Army, and blesse the Saints both in the Parliaments Army and the Kings, his Sermon was a Rapsody of nonsence. This was not done in a corner, but in a great and full Audience; there was present at this Sermon one Member of the House of Commons, if not more, besides divers other persons of quality; and though this *Clarkson* was in *London* some time after this, and may be still for ought that I know, yet was he never questioned, nor called to any account for this, or for his *Pilgrimage of Saints*, as ever I could learn.

Saturday, *March* the seventh, a Minister who preached at *Martins* near *White-Hall*, told me, that lately since my Book came forth, he preaching in a Sermon against sin and the Divell, a woman on the morrow came to him (a Nurse-keeper dwelling in *Clare* street) and questioned with him about his Sermon, asking him his grounds for speaking of sin and the Divell, the Minister brought some places of Scripture, shee sleighted the Scriptures, and denied there was any such thing as sin, or Hell, or the Divell, or temptation, or the holy Ghost, or Scriptures; shee said, all the Hell that was, was the darkness of the

the night; ſhe denied that to kill a man, to commit adultery, or ſteale a mans goods was ſin; and the Miniſter asking her, what do you make your ſelf, ſhee answered two ſeverall times, *I am that I am*; All this, and a great deal more, was related to me by the Miniſter, who (as he ſaid) had acqainted an Earle with it, and many others; and I ſpake with one Citizen who heard this Relation from him, and he promiſed to give it me at large in writing under his hand.

Tueſday *March* 17. on the day that a Committee of Lords and Commons came down to *Guild-Hall* to the Common-Councell concerning their late Petition; many Sectaries from all parts of the City and Suburbs, came to *Guild-Hall*, where, from about four a clock, till about nine, the Sectaries in ſeverall companies and knots in the Hall, 30.40. and more in ſome companies, vented boldly, and pleaded for all ſorts of opinions, the Antinomian opinions, the Anabaptiſticall opinions, *&c.* pleading for a generall Toleration of all Sects, yea, ſome maintained that no immortall ſpirit could ſin, or be capable of ſin; and it being objected, what ſay you to the Divels? they denied the Divels ever ſinned or could ſin: many other horrid opinions were maintained at the ſame time, ſo that 'tis beleeved, that never ſince *Guild-Hall* was built, there was ſo much wickedneſſe and errour broacht and maintained openly in it as at that time. Among many godly orthodox Chriſtians, who were at that time in *Guild-Hall*, and oppoſed the Sectaries in their pleading thus for all Errours, and a generall Tolleration; there was one godly Citizen who told me this ſtory of himſef, that he reaſoning with ſeverall of the Sectaries againſt their opinions, and againſt a Toleration, the next day being the eighteenth of *March*, an Independent Wollen Draper to whom he had workt almoſt twenty years, took away his work from him, and ſaid he ſhould have no more work of his, becauſe the night before this Citizen had argued againſt Independency, ſaying it was a Schiſme; whereupon this Citizen dealt plainly with this Wollen-Draper, and told him, Sir, will you put me by my work, which is my living, for my conſcience? is not this Perſecution? will you have your conſciences, and ſhall not we enjoy ours? would you be tolerated, and will not you tolerate us?

On the ninteenth of *March* a Pamphlet called *The laſt warning to all the Inhabitants of the Citie of London*, came abroad in Print, which Pamphlet ſpeaks againſt all Kingly government, receiving the King in again, and againſt all eſtabliſhed Eccleſiaſticall government, beſides many other dangerous paſſages in it: Now this Book was ſpread abroad and diſperſed up and down by Sectaries, as for inſtance, one *Samuel Fulcher* an Egge-man, rebaptized by one *Crab*, a Felt-maker, was the 21. day of *March* examined before a Juſtice of Peace for ſpreading this Book call'd *the laſt warning to London*, and confeſſed he had ſold ſix or ſeven of them * One *Overton* an Independent Book-ſeller

* All kind of unlicenced

that make any wayes for the Sects, and against Presbyterians, are sold at his shop, and 'tis given out the man sels them, but not the Master.

an Independent member of Mr. *John Goodwins* Church, or his man for him, sold many of them to severall persons as I can prove: One *Calvert* a Sectary and a Book-seller on *Ludgate*-hill sold and dispersed many of these Books; and so one *Barber* an Anabaptist boasted two dayes after the Book came forth, naming this Pamphlet, that there was a Book come forth had cut the legs of the Presbyterian government, and asked a Citizen if he had not seen it.

In *Northampton*-shire a great Sectary, and a chief servant to a Knight of that Country, would not keep the day of Thanksgiving for the Victory at *Naseby*, but was so far from keeping it himself, that he would not suffer the Knights tenants to keep it, or to go to Church, but made them carry dung all day, as I have been informed from one who knows it certainly; but what do I relating one instance, when as 'tis notorious that many of the Sectaries, (Mr. *Goodwins* and Mr. *Saltmarshes* Saints) keep not at all, neither dayes of publike Thanksgivings, nor of publike Fasts, but do all kind of servile work and worldly businesses on those dayes, yea on the publike Fast dayes, feast and are eating of rost meat and good chear, when Gods Saints and servants are humbling and afflicting their souls?

☞ There is an Independent Minister who lives in *London* (as I have it from two sufficient witnesses that heard it) said that the Scots coming into *England* would hinder the Reformation of Religion here, and that if he had been in *England* at that time when the Scots came first in, he would have preached to have stird up the people against them, either not to have suffered them to come in, or being come in, to have beat them out. ☞ The same Minister discoursing and reasoning about the Church way, it was answered to him by a Citizen, that if it were set up in *London*, the Independents could not expect above a twentieth part should be for it, and what should become of all other people? this Independent Minister replied, it was no matter what became of them, though they turned Mahumetans, so the Church of Christ might prosper.

A godly Minister who came out of *Essex*, related to me not long since, that * *Oates* was now preaching in that Country, and had been there about sixe weeks, sometimes keeping his Randevouze at one Town, sometimes at another, sometimes at *Tarling*, sometimes at *Bocking*, sometimes at *Braintry*, and other places, and that many loose persons of the Country follow him, he preaching besides his Anabaptistical opinions, the Arminian points; and this Minister spake it upon his knowledge, that notorious Whoremongers and Drunkards follow him, such as have been convicted by witnesses, and taken notice of by the Country, and are such still, yet go after him where he preaches from place to place.

* *An Anabaptistical Emissary*

There

There are two Gentlemen of the Inns of Court, civil and well disposed men, who out of novelty went to hear the women preach, and after Mistris *Attaway* the Lace-woman had finished her exercise, these two Gentlemen had some discourse with her, and among other passages she spake to them of Master *Milton*, Doctrine of Divorce, and asked them what they thought of it, saying, it was a point to be considered of; and that she for her part would look more into it, for she had an unsanctified husband, that did not walk in the way of *Sion*, nor speak the language of *Canaan*; and how accordingly she hath practised it in running away with another womans husband, is now sufficiently known to Mr. *Goodwin* and Mr. *Saltmarsh*, and is one of the lyes like all the rest in Mr. *Edwards Gangrena*; This wretched woman one of Mr. *Goodwins* and Mr. *Saltmarshes* Saints (as they make all without any distinction, whom I speak of in *Gangrena*) among other new truths and glorious lights, preached, that all the Devils should be saved, alledging that place in *Zachary*, *sending forth thy prisoners out of the pit wherein there is no water*, against which Doctrine one of the company objected, and said, sister, what say you to that of *Matth.* 25. *Depart from me yee cursed into everlasting fire, prepared for the Divel and his Angels?* unto which Mistris *Attaway* replyed, that by everlasting in that place was meant while day and night lasted, but not eternall after day and night were ended.

March 13. Two honest Citizens coming to me about some Sermons an Independent Minister had preached in *London*, one of them told me he lately had a man and maid-servant who were Anabaptists, and that when he was abed they would set up and juncket together, making Sack-posset and such like provision of his purse, and in sum, this male Anabaptist got the female Anabaptist with child, and after married her: The Master speaking to him of breach of Covenant, how he had covenanted not to marry in the time of his Apprentiship till his years were expired, he said it was a divelish Covenant, and so would not keep it.

On the sixteenth of *March*, a Member of the Assembly of Divines related this following story for a certain truth, which he knew to be so, only would not name the persons; that a Sectary, (one of Master *Goodwins* and Master *Saltmarshes* Saints and beleevers) a Seeker by Sect, sought to gain the good will of a Virgin to be his wife, and when she consented and was contented to it, hee propounded that they might lie together at night, at which motion she startled, saying, not till we are married, to which answer this Seeker replyed, that marriage was but an idle Ceremony, they were now man and wife before God, having promised one another, whereupon they went to bed together, and next morning after the Seeker had satisfied his lust, he ranne quite away, and left his bride, and instead of one Seeker there were two, the daughter thus forsaken,

and her mother (who was widdow) to seek after him.

In a Book lately printed, call'd *the Ordinance for Tyths Dismounted*, (which book also was given into the hands of one Parliament man (as I can prove) by a great Sectary who may justly be thought the Author of it) there are such passages of reproach against the Parliament as are not to be paralled in any writings, except some of the Sectaries: In *pag.* 6, 7, 8. 40. this Sectarie speaking of a passage in the Ordinance of Tyths made by the Lords and Commons, hath these following words, *Had not such a passage gone under the Title of the Lords and Commons who are chosen for the weale of the people, I should not have judged it an act of humanity, but rather the result of an Hell-bred conspiracy by the Divell and his Angels to confound us with their unreasonable malice, &c. and this was the first stone these Master-builders laid in their blessed Reformation.*

And in another place of the Book, speaking by way of scorne, calling it that *most religious and spirituall Ordinance for the Supper, as absolute Ordinances, as unalterable as the* Directory, these words are brought in, *For indeed at the first onset it was not policy to rush such a diabolicall and villanous invention point blanck upon us, with an It is decreed and ordained by the Lords and Commons assembled in Parliament. But after a more mysterious manner of ordination, slily intrude it upon us unawares in the godly and specious vizor of Rules & Directions, as if our Parliament men had such a spirituall and holy care over us, to give us such wholsom and pious Directions, while indeed under this innocent Apparition in the shape of Lambs they are no other then ravening Wolves, rending and tearing us in peeces*; and again, speaking of Parliament men in that Ordinance for *Tyths Dismounted* there are these words, *But what they are, let all the people judge, let them consider whether there can be the least dram of honesty or Religion in them, or respect to the liberty of the free-borne Nation therein, seeing they lay upon us a heavier yoake then ever was laid upon us in the dayes of the Bishops.* And again, this Sectary, the Author of the Ordinance for *Tyths Dismounted*, speaks thus of the Parliaments Ordinance concerning suspending scandalous persons from the Lords Supper. *It will be the greatest thraldome and bondage that ever the Kingdome was involved into, and by this Ordinance of the Supper, I am afraid we shall all go supperlesse to bed*: and speaking of the Classes Synods, calling them High Commissions, he addes, If we can finde no justice there, *we may appeal (forsooth)* to our Gods themselves, the Parliament (life everlasting, world without end) of whom, how may we expect mercy or justice then, that thus before hand whip us with the stings of Scorpions, and grind us between the devouring jawes of such develish tyrannicall Courts which will even crush our bones in peeces, and squeese out our very marrow and juyce, and suck out our very hearts blood like so many greedy Cannibals?* Vid. plur. ibid.

* Observe here both blasphemy and scoffing of the Parliament in a high manner.

The

The Sectaries generally cannot endure any man who ſpeaks againſt, or complains to Authority of any who broach Errours (though never ſo great) as for example, a godly underſtanding Chriſtian told me within theſe three dayes, that becauſe he complained of a man who denies both the Son and the holy Ghoſt to be God, therefore the Independents and all the Sectaries among whom he lives deadly hate and revile him; and ſince the time that the weekly newes Books have mentioned a Vote to be paſſed in the Houſe of Commons for drawing up an Ordinance againſt *Paul Beſt* that Antitrinitarian and Blaſphemer, ſome of the Sectaries have ſpoken boldly and bitterly againſt it, and ſaying they would be loth to be any of them that ſhould give a voice, or have a hand in the proceedings againſt him, with other words to that effect.

There is an Independent of Mr. *Carters* Church, who ſpeaking againſt our publike Aſſemblies, often quotes that Scripture in *Rev.* 17. 5. *Babylon the great, the mother of Harlots*, interpreting it thus, *Rome is the mother Church, and all the Pariſh Congregations of England are the daughters, which are Harlots*; and this having been objected againſt this Interpretation, that the *Apologiſts* acknowledge many of our Congregations to be true Churches, he and divers other Independents ſay, they are not of the *Apologiſts* minds.

The Sect of Seekers growes very much, and all ſorts of Sectaries turn Seekers; many leave the Congregations of Independents, Anabaptiſts, and fall to be Seekers, and not only people, but Miniſters alſo; and whoſoever lives but few yeers (if the Sects be ſuffered to go on) will ſee that all the other Sects of Independents, Browniſts, Antinomians, Anabaptiſts, will be ſwallowed up in the Seekers, *alias* Libertines, many are gone already, and multitudes are going that way, and the iſſue of theſe Sects and Schiſmes will be, that all will end in a looſeneſſe and licentiouſneſſe of living.

A HYMNE which ſome of the Antinomians do ſing at their meetings inſtead of DAVIDS Pſalms.

THe newes is good, Chriſt ſhed his bloud,
our peace is made in Heaven;
And now he is gone up to his Throne,
all power to him is given.

2 Our glory is great, we are compleat
in Gods great love we ſtand,
We are on high exalted by
Chriſts victorious hand.

3 We once neer loſt, to hell did poſt,
but God in mercy found us,
And now he hath taught us his path,
and with his mercy crown'd us.

4 Shall ſin or hell Gods people quell,
or ever keep them under?
No, Chriſt hath died, ſin purifide
and hell bands rent in ſunder.

5 The bloud of Chriſt our great High Prieſt,
which once for us was ſhed,
Hath purg'd the blot, and cleans'd the ſpot
wherewith we were beſmear'd.

6 A glorious thing, a wonder ſtrong
that ſin ſhould not defile,
And thoſe are all to Chriſt more dear
that once did ſeem ſo vile.

7 All ſin we finde is out of minde,
the Saints are made divine
Firſt in the love of God above
in glory they do ſhine.

8 None are ſo dear, nor yet ſo near,
with God they are made one,
Who now doth ſee them ſure to be
as is his only Sonne.

9 Chriſt is our guide, we cannot ſlide,
nor never fall away;
Our ſtate is ſure, and muſt endure
though all things elſe decay.

10 Then let's be bold, our heads uphold,
the time is drawing nigh
When we ſhall raign, and eke remain
with God eternally.

11 Let all baſe fears, and needleſſe cares
out of our ſouls remove,
With ſpeed let's fly to God on high
and dwell with him above. *Amen, Amen.*

And 'tis remarkable, that now for preſent the beſt Independent Churches and Congregations are *mixed* Aſſemblies and medlies, conſiſting of perſons whereof ſome are Anabaptiſts, ſome Antinomians, ſome Libertines, others hold Arminian and Socinian Tenets; thoſe who for *mixtures* in manners, and becauſe of ſome perſons not ſo holy in their lives, made a Schiſme in the Church, have worſe *mixtures* among themſelves in Doctrine, a linſey wolſey compounded Religion; I do not think there is any one Independent Church of three yeers ſtanding, and that hath attained to the number of between 30. and 40. members, but had, or hath in it ſome Anabaptiſts, Antinomians, Seekers, or elſe perſons holding one or other odde and ſtrange opinion. Mr. *Symonds* Independent Church at *Roterdam* is over-grown with Anabaptiſme, and he hath written into *England* that he is ſo peſtered with Anabaptiſts, that he knew not what to do; Mr. *Sympſons* Church hath bred divers Seekers, Mr. *Lockiers* Antinomians, Maſter *John Goodwins* company is an unclean Conventicle, where the ſpirit of Errour and pride prevails in moſt, the unclean ſpirit being entred there into himſelf and his people with ſeven evill ſpirits, Socinian, Arminian, Popiſh, Anabaptiſticall, Libertine Tenets being held by himſelf and many of his people. And what ſhall I ſay more, it will be too long to tell of what I have heard of ſome members in Mr. *Carters*, Mr. *Cradocks*, Mr. *Briſco*, Mr. *Barkes* Churches concerning opinions they hold.

March 21. I was informed for certain, that a young maiden buying in the *Strand* of a Goldſmith a gold Ring, the young man in the ſhop who was ſelling it her, asked her whether ſhe was to be married (for the Ring was much of the ſize of a marriage Ring) ſhe anſwered no, nor did not know whether ever ſhee ſhould be married; he queſtioned further with her, what uſe ſhe bought it for; after ſome diſcourſe together, ſhe told him ſhe bought it to give to the Miniſter of the Church into which ſhe was to be admitted a member; and the young man further conferring with her, ſhe told him ſhe was to be of the Congregationall way, and of a Church where the Miniſter was a man of precious gifts. It hath been related to me alſo from good hands, and if there be any miſtake in the Relation, I deſire the Independent Miniſters to clear wherein, namely, that in ſome of their Congregations, maid-ſervants out of their wages, do allow ſo much yeerly as five or ſix ſhillings to their Miniſters, that ſome poore godly perſons who have expreſſed great deſire to be of their Church way, and gone

to

to some Independent Ministers to be admitted to Church-fellowship, could not because of their poverty; that persons of great ranck and quality, as some Ladies are admitted to their Churches, in a more favourable way, and not after the ordinary manner, and that one Lady at least (though no member of any Independent Church but of a Presbyteriall) hath been admitted to the Lords Supper among them, and her child was to have been baptized by an Independent Minister, but that it died the very day appointed for the baptizing of it; that in one of the Independent Churches here in *London*, a rich widow who was there a member, refused to give her consent to one in way of marriage (whom otherwise she liked and entertained) till hee yeelded to settle twenty pounds a yeer upon her Independent Minister during his life; and lastly, that some of the Independent Ministers have from some one of their members, 20. 30. li. or better *per annum*; and a Minister is named who hath fifty five pounds yeerly from three members of his Church, forty pounds from two, and fifteen pounds from a third.

A Disputation held at the Spitle *about the Immortality of the soul by some Anabaptists, as* Lam, Battee, *and others on the day of publike Thanksgiving for* Dartmouths *being given up into the hands of the Parliament.*

MY Lord Major hearing of a great concourse of people that were to meet upon such a businesse, having a respect to the peace and good government of this City, sent two of the Marshals men to *Lam* to the *Spitle*, where they were met to dispute, but had not yet begun, who told *Lam* that my Lord Major had sent them to him to forbid him or them to dispute as upon this day; *Lam* answered the Officers he would go up and acquaint the brethren, which he did, standing in a place like a desk above the people at one end of the room, and *Battee* at the other: The first thing that *Lam* spake of, was, that my Lord Major had sent to forbid their meeting, or rather to desire them not to dispute as upon this day; *Battee* stood up and said that Mr. Major was a limb of Antichrist, and that he was a persecutor of the brethren, and that he did question what power or authority he had to forbid them, he was sure the Parliament gave him no such power, but gave them liberty to use their consciences, and for his part he durst undertake to make it good to Master Major (calling my Lord Major in a most base and scornfull manner Master Major.) One *Overton* that was to be the Moderatour on *Battees* side, stood up and said, Brother *Lam*, had *Paul* done well if he had desisted from preaching in the name of Jesus if he had been commanded by the High-Priests to forbear, had he done well or not? *Lam* answered no; whereupon *Overton* replied in a most scornfull proud manner,

ner, nor ought we to obey Master Major; and thus did these men argue the power of my Lord Major for an houres space; but at the last they came to state the question, and fall to their dispute; the question was, That God made man, and every part of man of the dust of the earth; and therefore man, and every part of man must returne to the dust again, which *Battee* could not prove, nor could *Lam* well tell how to answer, but both of them ran off from Scripture to Scripture, never clearing any one thing to the people; and when they had rambled a long time, that they could neither of them tell what to say, then one or other stood up, and said, Brother *Lam*, or Brother *Battee*, leave this point to the consideration of the Brethren, and take up some other; after these two had spent foure or five houres in this confusion, they sat down and rested, and then stands up one *Melliſh* a Cobler, and *Lawſon* a Schoolmaster, both Anabaptists, and to work they went as their Brethren before: *Lawſon* calls to *Melliſh*, and saith to him, Brother *Melliſh*, speak either Categorically or Hypothetically; *Melliſh* answered *Lawſon*, that he spake now to him in an unknown tongue, and prayed him to explain himself; *Lawſon* told *Melliſh* that he was not fit to dispute if he knew not the meaning of these words; *Melliſh* replied that if hee should stand up and tell the people that the Moon was made of green Cheese, he did not question but some would be of his mind.

This Relation was given me under the hand of a godly honest Citizen, who was an eare and eye witnesse of all the said passages, who also named to me other persons that were present, and he delivered me this Relation in writing before two sufficient witnesses, and declared himself ready to make proof of this before Authority when ever he should be called.

This following Relation was sent to a godly and able Minister of this City, (one who hath a Pastorall charge in *London*) and this Minister delivered me the Originall writing, which to a tittle I here set down.

Reverend, and much respected,

I Desire you pardon my boldnesse in imparting to you that which hath lately befaln me: I was in the company of some Antinomians that were very importunate with me to forsake your teaching, and come among them and harken to their Preachers, and they prevailed with me so farre, that I gave them my promise to hear their Preachers; but the night following, I had such a terrible dream which made me break my promise with them; for I dreamed that the Divell would have pulled me out of the bed, and carried me away with him; then I cried out in my sleep so loud, that I waked them that were in the Chamber, Lord Jesus help me, Lord Jesus help me; then me thought the power of God came on my right hand, and rescued me from Satan: This I take for a warning

from

from God to avoid their society; and for which I desire that thanks be rendred to God in this Congregation which I use to frequent.

There is one Master *Mills* a Common-Councell man, the City Brickler, who hath related it to many, as a thing most certain, that an old acquaintance and friend of his, an old Papist knowing well all Papists, said to Master *Mills*, that now there were but two Sects or sides in *England*, the Presbyterians and the Independents; unto which Master *Mills* objected, how can that be? seeing there are many Papists; this Papist replied, that to his knowledge all the Papists in *England* were Independents; and this Papist further added, that this Liberty of Conscience and Toleration for all men to enjoy their Religion, was a blessed thing, and the happiest thing that ever was found out, or words to that purpose.

There is a Sectary living neer the *Spittle*, a great follower of Master *Randall*, who did offer to sell his Bible, and being asked why he would sell it, and what he would do for a Bible, answered, he could make as good a Book himself. Some Sectaries do commonly affirme they are not to beleeve the Scriptures further then their own Reason doth perswade them of the truth of them, and that the Scriptures are no more the Word of God then the words any man speaks are; because he could not speak those words but by a power from God.

It hath been told me from good hands, that there are a company of persons about *London*, who meet weekly to reason and object against the Scriptures; their meetings were about the *Spittle*, and since in *Hounsditch*, and now they shift places for feare they should be discovered, and surprised; it were good that Authority would look into it, to finde them out; I shall be ready to name the men from whom I have had such information.

I have been informed lately by divers honest men, that in *Northampton*-shire some of the Souldiers who are Sectaries, and are of that part of the Army which came out of the West, and belong to that Army in the West, have come into the Parish Churches, and put by the godly Ministers who should preach, and by force against the will of the Ministers and people, have set up Captaines, and others of the Souldiers to preach in their Pulpits, and to vent their Fancies and Errours.

The true Copie of a Letter written to me from a worthy and godly Minister in Suffolk, *in the name, and by the consent and agreement of other Ministers of the County at a meeting of theirs, and sent up by the hands of a godly Minister in those parts, who delivered it to me.*

Worthy Sir,

YOur Brethren in these parts desire to praise God for you, and for that courage he hath given you to encounter, and publikely to oppose the

Sectaries

Sectaries of these dayes. God make you an *Augustine*, *Malleum Hæreticorum*, Sir, this Bearer, a Minister, an honest neighbour of mine will make a true Relation to you of some of the late pranks of some Sectaries on both sides of us. One is of *Oates* the Anabaptist (whom your *Gangræna* takes notice of) that after one of his private Exercises amongst the weaker vessels, one *Wades* wife of *Stisted* in *Essex*, seemed to be so affected with him, that she said she would never hear Minister again: and it may be God intends to make her as good as her word; for upon ☞ this she was taken mad, and remaines in a sad distracted condition; and her husband sent to Master *Blackaby*, and Master *Faircloth* (our godly neighbours) to pray for her. This, one *Redgwell* an honest man making report of, was asked if he were not at *Oates* his Exercise; he answered no; then it was demanded, was not your wife there? He answered, if he should deny that, he should sin against God, and tell a lie, for she (he said) was there, but was never well since. This Bearer can likewise tell you somewhat of Master *Archer* of *Halsted*. Also of one *Lancester* of *Bury* a Pedler, and of his opening the whole Book of *Ezra* at a private meeting, insteed of opening his pack, and of the prayer that followed his Exercise, &c. Of Master *Erbury* also, &c. It would be lost labour for me to make a further Relation by writing of these things, seeing you shall receive the truth more fully by word of mouth, and by a faithfull Relator: I have no more to say at this time; but that I heartily pray for you, that God preserve, direct and guid you, and make you more and more serviceable to him and his Church, in your generation, and to let you know that I am

Your faithfull freind and Brother

From Clare *in* Suffolk *March* 30. 1646.

Upon conference with the Minister who brought up this Letter, he related these following passages to me, and I writ them presently as he spake them.

Master *Erbury* (one of those Sectaries spoken of at large in *Gangræna*, pag. 109. and 110.) coming lately to *Bury* in *Suffolk*, and there exercising in private, he delivered divers erroneous things, and at last went so high, as to deny that Jesus Christ ☞ was God, and that he was as much God as ever Jesus Christ was, or should be.

One *Lancester* in a private meeting at *Bury*, condemned all the Ministers of *England* for the *Sanballats* and *Tobiahs* of this time, that hindered the building of the Temple, resembling himself, and the Sectaries to those who would build the Temple, but it was withstood by the Ministers, who hindred it: At that meeting there was a plain godly man, a solid old Christian of Master *Faircloths* congregation who opposed him, and God was so mightily with him, that it

turned to the shame and reproach of this *Lancester*, and those who adhered to him.

Master *Archer* of *Halsted*, an Independent, a man who hath preached much against our Ministers and Tythes; at the same time, or thereabouts, when hee preached so against Tyths, used meanes to procure to himself a great Living in *Essex*, of two hundred pounds *per annum*, and came to some Gentlemen of the Country for their hands to further the getting of that Living.

An Extract of a Letter sent me from a worthy and godly Minister out of the Country.

Friend,

YOur last together with the Book, I received. I must confesse when I first saw your Title, I said it was none of those *Aulus Gellius* calls *Illecebras ad legendum, &c.* For what is a Gangræne but an abundance of corrupted blood inflamed, &c. and yet for your sake I not run but read over the text, and found it every way answerable: And that you were indeed the Master of that Art, which (appointing the cure according to the cause) wisely prescribes cutting and slashing, scarifications, washings, not only with mulsum or water, but Vineger and Salt, *unguentum Egyptiacum*, burning *Trochiskes*, *Arsenicon sublimatum*, and much more then you have yet applied, considering not only the creeping of this Canker, but that danger the whole body is in of no lesse then that Sphacelus of Atheisme, which not only good and godly Master *Greenham*, but old Bishop ☞ *Lake* himselfe long since prophesied would most probably over-runne this Realm, rather then Papisme; And why then should any speak of a Toleration, except *à tollendo potius quam tolerando. Obsta principiis, &c.* is one of the best Aphorisms of all the sons both of *Hippocrates* and *Galen* that I know. 'Tis sad, very sad to see our *Anglia* (as *Spalatensis* complains of his *Rome*) turned into *Africa*, new monsters every day, such horrid blasphemies, intolerable wickednesses, &c. Shall Vipers still be suffered to eate up the very bowels of their mother? I could tell you many a sad story of some that preach, pray, and prate, what not? Independents all, yea and Scholars, nay Ministers, yet not by Ordination. The people they say make Ministers, quoting *Ezek.* 33. *v.* 2. The Scriptures say they are obscure, no Assemblies, Synods, nor generall Councells more likely to teach the truth then the Sanctuary a particular Congregation, &c. These words were used praying for *England*. *O blessed God, we have often already prayed in thy Sons name; now let us pray unto thee for thy Son——clothe thou all his enemies with shame, but, &c.* An usuall strain in their prayers, is as followes, *That God would pardon the Reformed Churches their great prophanation of*

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the Lords day; and why is this used but to make them odious? Another strain, *Who hath gained? Who hath given you so many victories, but the Independents? Liberty of Conscience Lord, &c. and all in our own Kingdom.* The *Millenary* conceit is the common subject of Sermons, and a Church on earth without so much as an Hypocrite. Publike thanks was given to God, for *that the* London *Petition for settling &c. took no better.* A thousand such, and other passages of no small note, you may hear if you please but to visit your friends in these parts, whose very souls are so vexed, that I for my part am resolved (if it may be) to burie my self at my study, and stirre as little as I can to hear or see such, or the like abominations. And where now is *Sodom*, as some of their Brethren call'd old-*England* when they went off our shore to sea using that expression, *farewell, farewell Sodom, &c.* And what are they but *Babell-Builders*, whose tongues are so divided, that I doubt not of the downfall of their *Babylon*, which by interpretation saith *Origen*, signifies that confusion Christians should out of. Courage friend, let Divels that must be dispossest, cry out, we torment them before their time. If ever the Jesuite will be at the hight, I suppose he is very neer now; who say no more but security if any thing will slay us, which God forbid. Thus with best salutes I rest, though in haste yet heartily

March 30 1646. *Yours*

A Justification and Vindication of the truth of the most materiall Passages related in the Book entituled *Gangræna*, from those exceptions made against them in three late Pamphlets entituled, *Groanes for liberty*, *A Whisper in the Eare*, *Cretensis*, alias Master *Goodwin*.

I Shall take them in order, and begin with Mr *Saltmarsh*, who first apeared in Print: As for Master *Saltmarsh* he doth not so much as offer to disprove any one peece of matter of fact throughout my whole Book, excepting that only of a woman Preacher at *Brasteed* in *Kent*, of which he affirmes that 'tis known to all in that place to be a meer untruth Vid. M. *Salt. p.* 26. Now for the present, I Reply as followes (reserving the greatest part I have

to say till my full and particular Reply to Mr *Saltmarsh* and his fellowes shall come forth) that as tis a strange bold assertion to affirm not only for himself, but for all the Parish, that they know 'tis a meer untruth (which implies thus much, that Mr *Saltmarsh* does not only assuredly know all things that all the women in the Parish do, but all what ever the whole Town of *Brasteed* knowes; for else how can he say so of all the women, and all the inhabitants of that place?) so 'tis an untrue assertion; for some who live at *Brasteed* do not know it to be an untruth, but beleeve it to be a truth; for one Mr *Wisealy* a godly able Minister who lives at *Brasteed* in a Gentlemans house, and hath lived there this two years, told me very confidently this Relation of a woman in the presence of two Ministers; besides two other Inhabitants of the Town who have lived longer in *Brasteed* then Master *Saltmarsh*, affirme the same; and three godly Ministers living neer to *Brasteed*, have told me also there is such a woman, of whom this is commonly spoken; and a Citizen in *London* an honest man having some relation to *Brasteed*, and knowing the place, tels me there is such a woman, as is reported by many of *Brasteed* to be a preaching woman; and he coming lately out of *Kent*, told me that upon the way meeting with a Gentleman of the Committee, who discoursing of Mr *Saltmarsher* denying there was any such woman in *Brasteed*, and was speaking against my Book, this Citizen replyed, he beleeved it to be true, and offered to lay a twenty shilling peece that there was such a woman, but the Gentleman durst not; and besides all this the Minister who first told me, having lately been written unto about it, in a Letter by way of answer stands to that Relation which is laid down in *Gangrana*. But of this in my full and particular * Reply the Reader shall receive more large satisfaction; only for present from what I have now said (though there be much more behinde) I leave to the consideration of any judicious and unprejudiced Reader whether I had not ground enough to writ as I did, and whether there be not more reason to beleeve so many affirmative witnesses then one negative, who may not know all thats done in *Brasteed*; (for such a thing may be, and he never the wiser) besides Master *Saltmarsh* being a Sectary is a party, and his testimony is by me proved to be false, in affirming all in that place know it to be a meer untruth, whereas the contrary is the truth, divers living in that Town relating the story of a woman Preacher there.

* Of the name of the woman, her meetings, with other particulars anent this matter.

All that Master *Walwyn* the Marchant either in his Pamphlets entituled *A whisper in the Eare* of Master *Thomas Edwards*, or a word more to Master *Thomas Edwards*, labours to disprove in matter of fact contained in my Book entituled *Gangrana*, is, that I have wronged him, and falsified in saying Mr *Walwyn* a *Seeker and a dangerous man, a strong head*; as also in my Relation of Mr *Lil-*

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'burn, the informations given unto me of both of them being such as if they had 'been made a purpose to shame me to all the world.

Now by way of Reply, first concerning Mr *Walwyn* himself, I am confident that every judicious Reader, who hath but read Mr *Walwyns* Pamphlets, out of them will acquit me, that I have said nothing of him but truth, he being out of his owne mouth and writings condemned for *a dangerous man, a Seeker, and a strong head*, as many who knew him not before, from reading his Pamphlets, have told me, that he hath justified to the world what I have said of him; but I shall at large make good this against the man in my full Reply to him and his fellowes, following him from place to place, from person to person with whom he hath conversed, and from one thing to another that he hath had his hand in; wherein I shall lay him open to the world, and prove him to be a dangerous man, yea a desperate dangerous man, a Seeker and Libertine, a man of al Religions, pleading for all; and yet what Religion he is of no man can tel; A man of an equivocating Jesuitical spirit, being full of mental reservations, & equivications as appears by the sense he hath put upon the * Nationall Covenant; there being hardly any Jesuit could have put a more equivocall interpretation upon the Covenant, then himself: And I desire the Reader to observe what I now say of M. *Walwyn*: Since his first Book came forth against me, I have enquired and spoken with many honest godly men about M. *Walwyn*, who know him well; and all of them with one consent and voyce (though I have enquired of them apart, concerning him, and the men know not one another) yet all agree that Mr *Walwyn* is a dangerous man, and a desperate man. For present I will only alledge two Testimonies (reserving others till my full Reply) which I beleeve will be full and speak home, and the parties who witnesse, will be ready before any Committee, or Court of *England*, if called, to testifie as much: The first was given me in writing, *March* 30. 1646. subscribed by the hand of him who brought it to me, and delivered to me in the presence of two godly Citizens as his hand, and that which he would maintain to be truth, and produce other witnesses for the proof of it, when he should be call'd by Authority; and tis as followes.

* A word more to Master *Edwards*.

Inprimis, 'That Mr *Walwyn* did say it was a sin to pray for the King, and 'that it would lie as a sin upon the Preists so to delude the people; and that he 'did admire at our Preists that they should stand bauling and praying 'for the King, that God would turn his heart, and say of him that he was the 'anoynted of God. And he said they were glad to doe it (namely the Ministers) 'because if the King maintain them in their way, they would cry him up to the people: And M. *Walwyn* being asked how we should performe the Covenant we had taken to maintain the Kings honour, he 'said he remembred no such

'clauſe in the Covenant: And further he ſaid, that he did much admire at the 'ſimplicity that was in the hearts of the people, that they ſhould ſuffer them-'ſelves to be Governed by a King, and that under ſuch a government the King-'dome could not be ſafe: He being asked what he thought of Mr *Marſhall*, 'M. *Calamy*, M. *Sedgwick*, and other godly Miniſters; he anſwered and ſaid they 'were a company of Mountebancks, and that they kept the people in igno-'rance and blindneſſe, and that they preached nothing but what we know al-'ready, and that he knew no Scriptures for them to be Preachers more then o-'ther men, as he named Shoemakers, Coblers, Weavers, or Sopeboylers, and the 'like; abſolutely ſpeaking againſt all Congregations and Miniſters, and that if 'their Tyths were taken from them, they would ſoon leave their trade; and 'ſaid that the Apoſtles were tradeſmen, and were not chargeable to the bre-'thren; He further ſaid that our Miniſters might go and preach the Goſpel to 'the Turks and Heathens, and not to ſtand prating here, for as he ſaid before, we 'knew enough already. I asked him who ſhould preach to the people, and how they ſhould be maintained, if they would have them have nothing? 'he anſwered 'he knew no Miniſters that ought to be maintained, but that every man that had 'gifts might be a Miniſter, and uſe the liberty of his Conſcience; and he ſpake in 'the behalf of *Paul Beſt* for his Blaſphemy; ſaying, that if we could not convince 'his Conſcience, we ought not to puniſh his body. Touching the Rebellion in 'Ireland, M. *Walwyn* ſaid, the Iriſh did no more 'but what we would have done our ſelves, if it had 'been our caſe; and ſaid, What had the Engliſh to do 'in their Kingdome? and that they were a better na-'tured people then we, and ſaid, why ſhould not they enjoy the liberty of 'their Conſciences? I told him that it was a ſad thing to ſee how we are divi-'ded, ſome women would not pray with their husbands, and ſome not ſit at ta-'ble when they gave thanks for the creatures; and ſervants would not joyne in 'prayers with their Maſters, nor heare them repeat the Sermons, and that 'many of them have caſt off all duties in their families; he juſtified them all in 'what they did, and ſaid, they could give a Reaſon for it, and that it was their 'Conſcience that led them to it, and therefore they ought not to be blamed.

Obſerve to what this pretended liberty of Conſcience brings men, namely, to plead for Treaſon, Rebellion, and all kind of wickedneſſe.

'All this I do averre to be truth, and will maintain it, and can bring others to 'witneſſe the ſame, and have ſet to my hand. *T. C.*

The ſecond was told me *March* 29. by a Common-Councell-man of the City of *London*, a godly underſtanding and active man, who related to me both the place where it was ſpoken, and the names of ſome other Citizens, who were preſent, and heard it as well as himſelf, and the Relation is as followes.

'There

'There being a meeting at a Tavern of some wel-affected Citizens to consi-
'der of some things in reference to the publick, as they were sitting by the fire
'(before they began to fall on the businesse they met for) M. *Walwyn* spake of
'the Trinity in such a strange manner, and so slightly, that all the company was
'troubled at it, and they brake off and departed without doing any thing of
'that they came for.

Now M. *Walwyn*, I dare appeal to any indifferent Reader, whether I have injured you in giving barely a brief note or touch upon you, saying, M. *Walwyn*, *a dangerous man and a Secker*; or rather whether I did not much befriend you to say so little of you, when as you deserved I should have made a long relation of you and your wayes, as well as of *Hich*, *Web*, *Clarkson*, *Wrighter*, and many others. But what may be the true reason that M. *Walwyn* was so touchie upon the * naming of him in a word or two, as to make a Book, and bring himself upon the Stage? I suppose that beside his pride, and the showing of his parts, it was to engratiate and endear himself to all the Sectaries, by appearing and writing against a man so hatefull to them as M. *Edwards* is, and specially at this time, writing * once and again for the cause of Liberty of Conscience, that so being taken notice of for *a strong head*, and true to the generall libertie of all Sects; some or other of the Independents might get him a Burgess place, and bring him in to be a Member of the House of Commons: I am of the opinion he aimed at that, knowing that *Cornwell* was clearing, and many places there wanted Burgesses; and do beleeve, if a man could see the List of those who are prickt for *Cornwell* by the Independent party, hee would find M. *Walwyns* name in; and I am of the mind, if M. *Peters* were asked, and would tell truly, it would be found M. *Walwyn* and Lieut. Col. *Lilburn* are committed to his care for *Cornwell*, and that he must preach at their election; and besides all other reasons I have to think so, this is one, that both M. *Walwyn* and M. *Lilburn* were by some named, and voices laboured to be made for them to have had them Burgesses of *Southwark*; I have spoken with two godly men of the Burrow, who were once or twice at a meeting about the businesse of M. *Walwyns* being propounded for a Burgesse in *Southwarke*, who then opposed it, as hearing from many hands, that he was *a dangerous man, and a Seeker*, yea worse. As for M. *Walwyn* saying my informations of M. *Lilburn* to his knowledge are such as if they had been made of purpose to shame mee to all the world: I reply, had hee instanced in any one particular, I would have given a particular satisfactory answer: But it may be M. *Walwyn* means that which *Cretensis* particularizes in *pag.* 48. of playing at Cards, that 'tis false that M. *Lilburn* is a player at Cards, and that hee protests *hee never plaid a game at Cards since*

* *Gangræna*, pag. 128.

* That's the main subject of both his Pamphlets: *A Whisper in the ear*, and, *A word more to Mr.* Edwards.

since his coming to London; Now I desire to ask *Cretensis*, M. *Walwyn*, M. *Lilburn*, what they mean by *since his coming to London*, whether the first time of his coming to *London* when hee came a youth to be here an Apprentice (as many may take the words)? or since his last coming to *London* out of the Army about twelve moneths ago? or coming to *London* after some journey two or three months ago? or which of the times he means since his coming to *London*: Now if he speak and mean of the first, that hee hath not plaid at Cards never since his coming to *London* when hee was a youth, I can prove that is false by good witnesses, and I know M. *Lilburn* will confesse he hath plaid at Cards since these warres: I can for a need tell him where, and when, and produce witnesses, but that needs not; Mr. *Lilburn* (on the 17. day of *March* last) confessed to a Citizen, though he had not played at Cards since his coming to *London* (keeping himself under that equivocation) yet he plaid at Cards severall times in * *Oxford*: But if he mean since his last coming to *London*, which may be few months, or a few weeks ago, (neither do I know how often M. *Lilburn* may make journeyes, and return again to *London*,) that no whit infringes the truth of my Relation concerning him; for I did not say he plaid at Cards this month or two; but if he have often plaid at Cards since hee was a great Sectary, and a stickler against the Presbyterians and the Reformed Churches within this yeer, two, or three of the contestation against the Presbyterian Government, that makes good what I have said of him; and in common acception that man may be truely said, and is so called to be one who is a player at Cards, that yet playes not every week nor month (not having opportunities, nor his many occasions at some times permitting him) but only once a yeer, at the ordinary time of playing at Cards, and when he is at leisure, and meets with company for it; Now if Lieutenant Col. *Lilburn* would play often at Cards when he was prisoner in *Oxford* in his affliction, and among the Cavaliers, the enemies of Reformation, (both which are great aggravations of the fact; for, *if a man be afflicted*, saith Saint *James*, *let him pray*, not play at Cards; and a man among enemies, and those who hate Reformation and strictnesse, had need walk more circumspectly, and be more exact because of the reproach of the enemy, and who no question from thence took occasion both to strengthen themselves in their loose walking, and to speak evill of the wayes of God) I know no reason but a man may without breach of charity judge he will play at Cards now he is at liberty, and among his brethren the Sectaries. And so much for the present by way of Reply to M. *Walwyn*.

* When he was prisoner there, being taken by the Cavaliers when they came to Branford.

Reply to *Cretensis*. As for *Cretensis* the *Cretian*, *alias* Mr. *Goodwin*, hee is a man who expresses so much pride, arrogancie, malice, wrath, jearing, and scoffing,

ſing not only at me and my Books, and ſome few faithfull Miniſters and ſervants of God, but againſt all *Presbyterians Aſſembled or not Aſſembled in* England, Scotland, France *and* Ireland, coming forth juſt like Goliah, rai- *Cretenſis,*
ling and defying *the armies of the living God*, that I have much ado to pag. 11.
keep my ſelfe from anſwering him according to his folly, and beating him with his own weapon, *Difficile eſt Satyram non ſcribere*, and my indignation to ſee the unworthineſſe and inſolencie of the man much provokes me. But I conſider what becomes me as a Miniſter of the Goſpel to do in ſuch a caſe, rather then what he hath deſerved, and therefore ſhall paſſe by his railings, and ſcoffs, *not rendring evill for evill, or railing for railing, but contrariwiſe bleſſing, knowing* that I am *thereunto called*: And inſtead of railing and vilifying Maſter *Goodwin*, I will a little expoſtulate with him; M. *Goodwin*, will you never leave your ſcoffing and ſcorning, your reviling and reproaching of all men, ſtuffing your pages with great ſwelling words, and filling whole leaves with nothing but jeers and multitude of ſix footed words inſtead of Reaſons and Arguments? will you by all your writings and preachings make good that Title which by way of reproach was firſt given to you, namely, *The great Red Dragon of Coleman-ſtreet*? will you ſtill *ſpeak as a Dragon*, and Dragon like flie fiercely in the faces of all, ſpitting your poyſon and venome againſt all, caſting fire-brands every where? will you alwayes uſe your mouth to *ſpeak great things and blaſphemies, and open your mouth in blaſphemy againſt God, his name and his Tabernacle*, as you have done in your Books of Controverſie? will you never learn to be meek and lowly, to deny your paſſion, ſpeak as a Lamb, and repent of your deeds? let me tell you, that if you belong to God, this ſpirit of yours, and the way of managing things in your Books of *M.S. Theomachia*, Anſwers to Mr *Pryme*, *Cretenſis* will coſt you dear, and you will be ſaved as by fire. For my part inſtead of reproaching and ſcoffing you (though not for want of matter, *Cretenſis* being a very fruitfull ſubject for a man to exerciſe his wit upon) all I will do either in this brief, or in my full and large Reply ſhall be to draw to one head all the Errours and ſtrange wayes *Cretenſis* holds and hath walked in, by which if (God wil) he may be aſhamed and truly humbled, and his ſpirit ſaved in the day of Chriſt, or however, that godly weak Chriſtians may know him as a dangerous erroneous man, and avoid him: All I will ſay now (reſerving particulars, and the proofs of them till my full Reply) ſhall be this, that *Cretenſis* hath an hereticall wit, and holds many wicked opinions, being an Hermorphradite and a compound of an Arminian, Socinian, Libertine, Anabaptiſt, &c. and in regard of ſome ſtrange opinions he hath held many years, and others that in time he might fall unto (which in the Presbyterian way he could never enjoy with quiet, nor have liberty to propagate them) therefore he took ſanctuary in Independency, falling from our Church, and the Presbyteriall Government (which a little before the firſt fitt-

ting of the Assembly, he held to be most agreeable to the Word of God) unto the Independent way, as that wherein he might with more safty enjoy his opinions; and left *Cretensis* should score up this for a lye, as he hath done many truths; which before I have done with him, I shall make apparent to all, I do here give the Reader a true Copie of a Narrative sent me from a godly humble learned Minister subscribed with his own hand, which fully proves the matter I have now spoken of.

A Narrative of certaine words uttered by Mr. *John Goodwin Minister of Colman-street, not long before the Assembly sate.*

"THe said Mr *Goodwins* judgement being consulted as concerning the "point of Church-government: His Answer was to this effect, that in his "judgement he approved of the Presbyterian government as being most agree-"able to the Word of God, yet in fine added that he thought, that the way of In-"dependency would better suit and fit him in regard of some private and singular "Tenents that he held.

This Minister subscribes his name at length under these foregoing lines, and writes as followes.

"Master *Edwards* let me request you not to bring my name upon the Stage "in Print to attest this businesse for divers reasons best known to my self: I "say no more, *Verbum sat sapienti.* *Yours in all offices of love.*

And therefore though in this, as in any other particulars, I set not down the names in Print, yet am I far from forgery or lying, or those Ministers from being afraid to justifie their Letters, as *Cretensis* would insinuate to the Reader, *pag.* 6. 7. But I conceive the Reasons why this Minister and many others, though they are willing to witnesse truth, and to communicate their Intelligence about the Sectaries, yet for the present do desire to have their names concealed. 1. Because they live among many Sectaries and Independents, some whereof being in place both in Towns and Countries may do them no good offices, but may much molest and trouble them; and therefore unlesse some great good might come by witnessing publikely, which might countervaile their hazard, as suppressing the Conventicles of the Sectaries, the spreading of erroneous opinions, and punishing some of the Rabbies and Ring-leaders, they are unwilling to venture themselves by being brought upon the Stage in Print. 2. Because some live in places where part of our Armies lie, or may come: Now many souldiers being Sectaries, and violent for their opinions, if they should meet with any Ministers named in print, giving me intelligence, it were as much as the spoiling of them and their families; and where are they that do or will secure them from such violence? there are too many examples of Ministers be-

ing in danger, as M. *Andrews* was, and therfore I deal plainly, I have been ſpoken to by word of mouth, and ſent unto from ſome Miniſters in the Country not to name them in my Books, becauſe, if the Army, or ſome parts of it come that way, they ſhall be undone, which is a ſatisfying anſwer to all rationall men, for my concealing their names, eſpecially to all thoſe who underſtand the ſtate of things, and obſerve how powerfull the faction of the Sectaries is.

Now before I come to give a particular Anſwer to the moſt materiall Objections made againſt my Book, I ſhall premiſe theſe ſixteen Obſervations upon *Cretenſis, Or a briefe Anſwer, &c.* which to every judicious and unprejudiced Reader will (I make no queſtion) give a great deale of ſatisfaction, and ſerve for a precious Antidote againſt the venom and rancor of the *Cretian.*

Obſ. 1. I deſire the Reader to obſerve the hand of God in leaving M. *Goodwin* ſo to himſelf in writing this Pamphlet as to ſuffer his own pride, paſſion, rage and malice ſo far to blind him, as to name his own Book (and therein himſelf *Cretenſis*) giving himſelf the name of Lyar, as is manifeſted by the Title of the Book *Cretenſis, Or a brief Anſwer to an ulcerous Treatiſe &c.* ſo that *The brief Anſwer to an ulcerous Treatiſe* is *Cretenſis*, not the Treatiſe publiſhed by Maſter *Edwards*, which is made by Maſter *Goodwin* contradiſtinct to *Cretenſis*, ſo that if M. *Goodwin* underſtands plain Engliſh, common ſenſe, and *knows how to range his Parts of Speech in a Sentence*, &c. let him in his Rejoynder to my Reply deny it if he can; and truly 'tis admirable (and I cannot but admire the wiſdome and goodneſſe of God wherein men deale proudly to be above them) that this great Rabbi, and Seraphicall Doctor, who comes forth like Goliah, challenging all the *Preſbyterians Aſſembled or not Aſſembled*, carrying himſelf with that diſdain and ſcorne towards me, juſt as Goliah to little *David*, filling up ſome of his pages with ſcornings of me, as that I cannot writ true Engliſh, put the Nominative Caſe and Verb together, ſpeak common ſenſe, nor give the Engliſh ſenſe of a Latin ſentence, ſhould himſelf in the very firſt words he writes prove himſelf ſuch an Ignoramus both in the Latin and Engliſh, as to give himſelf the title of Notorious Lyar, namely, * *Cretenſis, Or a brief Anſwer, &c.* And as the man doth it in the Frontiſpice of his Book, ſo in the Book it ſelf, as in *pag.* 39. where he would make me a lyar in that Relation of *Coſens* of *Rocheſter*, in the very entrance into it he ſtumbles, giving his own Relation the lye, as the Reader may perceive by theſe words, *Cretenſis* ſpeaking of what was reported to me that *Coſins* ſhould ſay of Chriſt, ſaith, *let this be the firſt lye in this Catalogue, the man never ſaid it*, ſo that he makes it a * lye that *Coſens* never ſaid it: Now if this be a lye that *Cretenſis* never ſaid ſo, then by the rule of contraries, 'tis a truth that he ſpoke it; and however *Cretenſis* may meane otherwiſe, if the man knew how to bring it out, yet the

Tit. 1. 12. *The Cretians are alwaies Lyars.*

* This is a lye in *Cretenſis* Catalogue, that *Coſens* never ſaid it.

Cretenſis Vide pag. 10. pag. 24.

beſt that can be made of it, is, that this great *Critick*, who for want of matter, falls upon my words, making me to ſpeak falſe Engliſh, nonſenſe, and to be ignorant in *putting the Nominative Caſe and Verb together regularly in Engliſh*, is himſelf ever and anon tardy in falſe Engliſh, nonſenſe, not putting the Nominative Caſe and Verb regularly together, of which I could give (if I had no materiall things againſt *Cretenſis*, nor nothing elſe to do but to pick ſtraws) many inſtances both in this and other of his Books; but I will name only one, and that in this buſineſſe of *Coſens* apealing to *Cretenſis* himſelf, where in this following ſentence, *His Relation here reports that one* Coſens *of Rochester in* Kent, *that Jeſus Chriſt was a Baſtard*, is the Verb for the Nominative Caſe; and whether M. *Goodwin hath well ranged his parts of Speech* in this ſentence, and *put the Nominative Caſe and Verb together regularly in Engliſh?* beſides adde unto this what followes *Hoc primum: Let this be the firſt lye in this Catalogue, the man never ſaid it*: whether he hath *framed the ſtructure of a period according to the common rules of Reaſon, Grammar, and common ſenſe*; but to put a period to this firſt Obſervation, let the Reader take notice that in the thing wherein the man hath ſinned (his principall deſigne being this by all his Art, flouriſhes and fallacies to render me a Falſifier and a Lyar to the world) in that God hath puniſhed him, ſuffering him to give himſelf the name of *Cretenſis*, alwaies Lyar, by which name he will be known and called as long as he lives, and after he is dead alſo.

Obſ. 2. M. *Cretenſis* Anſwer in the whole frame, drift, and in all the ſtrains of it is ſo carried (if not formally yet virtually and equivalently) to juſtifie and defend all the Hereſies, Blaſphemies, Practiſes I have ſpoken againſt, for what one of all the 180. Errours or Blaſphemies is ſpoken againſt, diſavowed or condemned in *Cretenſis* Anſwer, but rather all along throughout the Pamphlet, the Errours, Hereſies, &c. are ſlighted, made nothing of, put off with jears, ſcoffs, and great ſwelling words of vanity; yea, in a ſort denied, as if there were none ſuch, and in fine, both *Cretenſis* Conſcience and wanton wit are proſtituted and ſtretched upon tenter-hooks to finde evaſions and tricks to bring off without loſſe all ſorts of Sectaries and opinions; as for inſtance, *Cretenſis* palliats and daubes with untempered morter, the Errours, Hereſies, Blaſphemies, &c. with ſuch kind of devices as theſe following: *That he could make a Diſcovery of as many Errours and Hereſies together in me alone, and that the moſt Orthodox Presbyterian under Heaven (no nor Independent neither) errours not much beneath the like rate or number of errours and miſtakes of Religion, that he marvails how M.* Edwards *could ſtay his pen at ſo ſmall a number as* 180. *and did not advance to ten thouſand times ten thouſand, &c. that if I will own the verdict of as learned and ingenuous a pen as ever wrot on my ſide,* (Cretenſ. pag. 9.) *I muſt releaſe the better half of the priſoners, and inſtead of* 180. *Errours and Hereſies write down fourſcore, and that for twenty* (Cretenſ. pag. 11.) *and ten of thoſe opinions which I have impeached of* Cretenſis, pag. 3.

Errours and Hereſie (and he will not ſay for how many more) he caſts the glove to whoſoever will take it up to bring them off with the honour of truth; beſides *Cretenſis* makes a ſixfold deduction from the Catalogue of Errours and Hereſies, (*Cretenſ. pag.* 9.) and pleades formerly, and *in terminis* for ſome of the Errours; laſtly alſo he ſo minces and extenuats the whole contents of my book, (*Cretenſ.* p. 11. p. 20. 21) *That when all the accuſed ones ſhall have time and opportunity to ſtand forth, and plead their innocency*, (Cretenſ. pag. 6.) *there will be very little truth found remaining in any thing reported by* me, *except in ſuch things as are tranſgreſſions againſt no Law*; and indeed the whole Anſwer is in one kind or othera continued pleading for *Baal*, and a calling Error Truth, and Darkneſſe Light. O the wretchedneſſe and wickedneſſe of *Cretenſ.* whereas for theſe abominations of the Errours, Hereſies, Blaſphemies of our times, (known too well to all the Kingdome) he ſhould have ſat down aſtonied, mourning and ſighing, rending his heart, crying out, *my bowels my bowels, I am pained at the heart*; the man makes a ſport and mock of them to make himſelf & the Independent ſons of *Jeroboam* who are of his own conſtitution merry with them, uſing alſo ſeveral Artifices & ſophiſtications to elude the truth. And tho this be very ſad that ſuch a man as *Cretenſ.* who pretends to ſo much Saintſhip and holyneſſe ſhould do thus, or indeed any man who hath but the name of a Chriſtian, yet I cannot but obſerve a good hand of God in this as well as in the former, thus to leave him as to ſhame him before all the world, many beſides my ſelf taking notice and ſpeaking of this in *Cretenſ.* how without all diſtinction he ſpeaks for, & moſt ſhamefully excuſes all kind of Errors, Hereſies, Blaſphemies, Antitrinitarians, Arrians, Antiſcripturiſts, &c. not finding any one Error or perſon throughout my book worthy to be blamed; but in this we find no ſtrange thing, for that Scripture muſt be fulfilled, *As for ſuch as turn aſide unto their crooked wayes, the Lord ſhall lead them forth with the workers of iniquity.*

Obſ. 3. *Cretenſis* throughout his whole Anſwer, without excepting any one man, makes al thoſe erroneous perſons *Saints, faithful ſervants of God*, &c. whom I have mentioned in my Catalogue, and though moſt of the inſtances in my Relations, where I name perſons and inſiſt ſomewhat largely upon them, be of moſt dangerous men, & of men holding moſt abominable horrid errors and blaſphemous opinions, as *Writer, Webb, Clarkſon, Hich, Marſhall*, &c. yet doth not *Cretenſis* condemn, ſpeak againſt any one of them, or ſeparate the vile from ſuch as may be pretious among the lower ſort of ſects, but bundles them up among the Saints, ſpeaking of the Sts the Sts, whoſe nakednes M. *Edwards* being of Satans Councel, hath laid open, & ſpread a table for Satan with the ſhame and ſorrows of the Saints, ſo that in *Cretenſis* Kalender (*Cretenſ. p.* 5.) Antitrinitarians, Antiſcripturiſts, Arrians, Socinians, Perfectiſts, are canoniſed for Sts as well as Independents, Browniſts, and Anabaptiſts, and a man may find there St *Beſt*, St *Wrighton*, St *Webb*, St *Hich*, St *Clarkſon*, &c. as well as St *Goodwin* and his Church; and no

question if Saint *Best* shall suffer by the Parliaments authority, for his damnable Heresies and Blasphemies he shall be a Martyr too as well as a Saint in *Cretensis* Kalender, and be reckoned the Protomartyr of the Sectaries; and in this the Reader may observe how *Cretens.* (no question against his own intention) whilst the main scope of his Pamphlet is to make *Gangrana* a lying book, confirms the truth of many passages related in it, namely the Independents holding with all other Sects, not dividing from them, pleading for them upon all occasions, strengthning their hands, bringing them off from danger, &c. all which *Cretens.* in many pages of his book makes good, and though he had a fair occasion upon the coming out of *Gangrana* to have casheired many out of their number (there being so many foul Sects and Sectaries discovered) and can never come off with honour for not taking it, yet 'tis evident *Cretensis* will not loose any one sort of Sects or any one Sectary, but joyns them with himself and his own Church, the *Saints, the faithfull servants of God*, and such like.

Obs. 4. *Cretensis* out of his pride, and in his rage casts fire-brans every where, abusing and having a fling at all he comes near, or takes an occasion to speak of, and that not only particular single persons of approved integrity and abilities, but whole societies, as the Honourable Court of Common-Councell, *p.* 49. calling them *Brethren in iniquity* with me, for presenting in their Petition to the Parliament, that there were * eleven meetings at least of Sectaries in one Parish in this City, yea and all Presbyterians *Assembled and not Assembled*: Had *Cretensis* only abused and scorned me, *a poor weak thimblefull of dust, that in his account knowes not how to range Parts of Speech in a sentence, nor to put the Nominative Case and Verb together regularly in English*; I could have born it, and passed it by, as I have done many of the like kind; but who can without a check, suffer this proud man to slight and scorn all kind of worthy men, as if all wisdome and understanding dwelt in him alone.

* Vide *Petition of the Lord Major, Aldermen, and Commons of the City of London, presented to the House of Peers.* Jan. 26.

Obs. 5. *Cretensis* in sever all places of his Book abuses Scripture (bringing that in to serve his turn to make jests and scoffs upon me and others, as in *pag.* 9. 15. &c. 'Tis a great iniquity in me (as *Cretensis* would make it) to abuse his Saints, but no fault in him to make jests upon the Scripture.

Obs. 6. *Cretensis* Pamphlet consists of little else but great swelling words of vanity, jears, scoffs, bitter reproaches, long-winded sentences, preambles, circumlocutions, and multitude of words without waight and matter, so that if a man substract all these, what remains? certainly all the matter, reason and strength of this Book may be writ in a gold Ring, and there will hardly be enough to fill *a poor weak thimblefull of dust*; as for example, what ado doth *Cretens.* make, speaking over and over the same things, spending whole pages and leaves upon that which he might have spoken & answered to in three or four lines; as

about bowling on dayes of Thanksgiving, he runs out from *pag.* 28 to 36. and so carps at the word meeting in *pag.* 36, 37. Now 'tis an evident signe the man could not find matter of exception in *Gangr.* to work upon, that he so catches at words and phrases; no man who is in his wits, and hath good employments, will spend his time in picking of strawes and catching flies.

Obj. 7. *Cretensis* if not formally and in so many words, yet virtually doth animate and stir up the Sectaries to fall upon me, dealing by me in opposing the errors of the Sectaries, just as the Jesuits and Papists do against those who write and preach against their way, telling some of their seduced followers, it will be a meritorious work to kill such, and take them out of the way; and if *Cretensis* do not so, what mean these words *p.* 19. *And let Mr.* Edwards *know, and let his conscience and compeers know, that whatsoever he shall suffer, whether from his Sectaries or others in this bloudy negotiation, he shall suffer not as a Christian, nor with Christ, but as a Malefactor and an evill-doer*; implying, that if the Sectaries mischief or kill me for my book 'tis but an act against a Malefactor and an evill-doer.

Obj. 8. *Cretensis* takes upon him to set out a Book which he cals an Answer to a Treatise lately published by Mr. *Edwards* called *Gangræna*, and yet in this Answer * professes that he hath not read one quarter of the Book as yet, and * that he hath neither leasure nor opportunity to search to the bottome, or sift to the bran; all that the man storieth *per se* and *per alios* in his *Gangræna*. Now I think these are the only true passages in the Book; for had *Cretensis* read the Book thorough, and well laid to heart the Contents of it, and compared one thing with another which I say in my Book, I think he would never have written such an Answer, nor belched out such unsavory passages against it; I beleeve if *Cretensis* had read it thorough, there are such sad and serious passages in many places of the Book as would have awed his conscience; but in the mean time how well becoming such a learned deep Rabbi and wise man as *Cretensis* would be thought to be, 'tis to write an Answer to a Book, and to professe he never read one quarter of it, I leave to all rationall men to judge, and to *Cretensis* himself upon a review: I had thought Master *Woodwards* folly spoken of by many for giving his censure and judgment upon my *Antapologie* before he read it over (only dipping here and there) would have been a warning to other men. Master *Edwards* as *weak a poor thimblefull of dust* as he is, not knowing according to *Cretensis* Grammar, *how to put the Nominative Case and Verb together, &c.* would have been ashamed to have had so little wit or reason, as to make an Answer to a Book, and in that to declare to all the world he never read a fourth part of it; but I cannot but take notice of the good hand of God in befooling Mr. *Goodwin* in this, as in many other passages of his An-

* Cretensis *pag.* 50. * *I professe truly that I had not read one quarter of the Book as yet, nor know whether I shall ever care to read it through or no. And in* pag. 6. *I have neither leasure nor opportunity to search to the bottome.*

swer to cause him to proclaim thus his own shame and folly to the world.

Obs. 9 Great *Cretens.* a deep Divine, a Teacher of Teachers (as some cry him up) the great lying Oracle of the Sectaries, yet further comes out his own shame and folly in saying the *far greatest part of the particulars detected were observed by others, and presented to him.* (*Cretens.* p. 50.) Is not this a strange and new way of answering Books, for men to take up things upon trust from others, to go by an implicite faith, and not to see with their own eyes, nor examine things themselves, especially for a man upon things observed by others, to make such a mighty businesse and to carry matters in such a scornfull triumphing way positively charging a Book with lying forgery, &c. as *Cretensis* doth? what if *Cretensis* Saints, who observed and presented matters to him, (being parties) should out of weakenesse, injudiciousnesse, or partiall affection, if not malice and wilfulnesse mistake and pervert my sayings, where is *Cretensis* then? I must tell *Cretensis* the poor *weak thimblefull of dust*, so scorned by him as not worthy to carry his Books after him, doth not use to make Answers to Books without reading one quarter of them, but before he sets forth Answers, he reads them many times over, laying and comparing one thing with another, neither takes he any thing upon trust from other mens observations which he writes as his own, or can come to see with his own eyes. Should Mr. *Edwards* in writing any of his Books, or in this last have taken *Cretensis* slight course, there's no question but before this time Mr. *Edwards* had heard after another manner, and in another way of his Books then he hath, especially of his *Antapologie* and *Gangrena*; but the *poor weak thimblefull of dust, that knows not how to range his Parts of Speech in a sentence, &c.* hath more brains in this then the bushel full of dirt, who though *Cretensis* have more guts and garbage and be better bodied yet in the opinion of wise men will be thought to have lesse understanding, and fewer brains in expressing himself so as he hath done.

Obs. 10. All the materials and ground-works *Cretensis* makes use of and goes upon in his Answer to *Gangr.* to disprove the truth of things related by me (as the Reader may observe) are either the Testimonies of the parties themselves, as *Overton, Cosens, Kiffin, Lilburn*, Mr. *Burroughs, &c.* (which in their own case are little to be credited; and if according to *Cretens.* (p. 12) rule it be no regular processe in Law, to ask my fellow whether I be a theif, then sure 'tis no good one to ask a mans self if he be a theif) or doubtful dark Answers to matters of fact, that may be taken in divers senses just like the Answers of the lying Oracles, of wch there are many instances, as in that of *Lilbur.* playing at Cards with many others, or else his witnesses will be found to be Sectaries, Anabaptists, Apprentice boyes, or parties interested, or such like; (*Cretens.* p. 44.) as for instance in Mr. *Ricrafts* Letter; whereas my proofs of things will be found to be of another nature, most of the greatest things laid down in my Catalogue known to my self and many,

many, the Books being extant to prove them, and moſt of my witneſſes will be found to be godly able Miniſters, and other eminent, ſound, ſubſtantial Chriſtians, and the worſt of them of more repute, more likely to know things they reported then the beſt of yours (excepting Mr. *Burroughs*, whom yet I ſhall prove to have forgot himſelf in writing that Paper ſet down by you *Page* 42.) beſide, the perſons whom I had relations from, had no reaſon to ſpeak things out of partiality, prejudice, but only the naked truth, many things being related to others as well as to me; beſides, few of them who writ or related theſe matters, did them out of any deſign againſt the Sectaries, but only in a way of declaring, and bewailing to what paſſe things were come; and if to all theſe be added what *Cretenſis* himſelf grants, *page* 26 one affirmative teſtimony is more valid in Law, then many negative, all that Mr. *Goodwin* hath alleaged by way of Anſwer is to little purpoſe.

Obſerv. 11. That thoſe very things *Cretenſis* charges me with either in my *Antapology*, or *Gangræna* (though moſt unjuſtly) as forgery, lying, jugling, bitterneſſe, malice, bloody negotiation againſt the Saints, taking up reports, and printing them upon weak and ſlight grounds, obſcene ſcurrilous writing, contradictions, falſe Engliſh, nonſenſe, with ſuch like; the man himſelf, as in other of his Books, ſo alſo in this, is moſt faulty, as the judicious Reader may obſerve more or leſſe in one of theſe kindes or other throughout the whole Book, and in my full Reply I ſhall more largely and particularly ſpecifie: In one word, *Cretenſis* is a moſt ungodly, Antichriſtian, inſolent, proud, malicious, wrathful, lying, obſcene, ſcurrilous, nonſenſe, abſurd, contradictory piece.

Obſerv. 12. *Cretenſis* in all his Books of Controverſie and Anſwers of all ſorts that I have ſeen and met with, is of all Writers in this later age the greateſt falſifier of Authors, wreſting them upon all occaſions, and that with a Gyant-like confidence againſt their own ſenſe, and contrary to what they are known *ex profeſſo* to hold, and he will not be beaten off from it, as is apparent in his Treatiſes of Juſtification, and in his Anſwer to Maſter *Prynne*, and in this Book bringing in Maſter *Ball* for him in the point of Free-will: Now this muſt ariſe either from that heretical genius of his, that *he ſinneth being condemned of himſelf, ſpeaking lyes in hypocriſie, having his conſcience ſeared with a hot iron*, or elſe from a high flown mad fancy, making things to appear which are not at all, like to that mad man of *Athens*, who thought all the Ships that came into the Haven were his (though he never were ſharer, much leſſe owner in any Ship) ſo *Cretenſis* fancies all learned Writers to be for him: wheares indeed there never was any ſound and Orthodox Divine for him, as I ſhall ſhew more fully hereafter, and divide Learned Maſter *Gataker* from him.

Observ. 13. *Cretensis* just *Cretian* like fastens that upon me in my *Gangræna*, affirming I say that which I do not, as in *pag.* 28. *Sect.* 23. and doth father opinions upon me, meerly from the leaving out of a word or two by the Printers over-sight, *Cretens. pag.* 23. (though corrected in the second Edition, and abroad full fourteen dayes before *Cretensis*) which was either done wilfully and on set purpose against his knowledge, or from his not reading over my Book, but taking up things upon trust.

Observ. 14. There are many things in *Cretensis* Pamphlet which he pretends to Answer, making much ado of, and laboring to fasten upon me lyes, nonsense, *&c.* which yet in the close, after a great many high-flown words, *Cretensis* is forced to confesse them true, and that both of himself and others (though by many words he hath labored to pusle and cast a mist before the eyes of the Reader.)

Observ. 15. I desire the Reader to observe, that this Answer made by this great Rabbi, is but snatches here and there, answering *Gangræna* by great leaps, as Leopards use to take; *Cretensis* answers one passage out of *p.* 70. and then leaps to 128. taking another there, and from *p.* 128. leaps back to *p.* 8. and after this sort the whole Answer is: And for those pages where *Cretensis* fastens upon something to give an Answer unto, even there he snatches, takes not the whole, what goes before, nor what follows after, so that after that rate of Answering (if such kinde of Discourses must have the names of Answers) how may not men elude, and make nothing of the excellentest Books that ever were written by men, yea of the Scriptures themselves, and wrest them, if they will not take one place with another, and observe what goes before, and what follows after: And as this great Rabbies Answer is by snatches, so 'tis full of miserable shifts and poor evasions, as among others, *pag.* 16. *Cretensis* gives that reason why my *Antapology* hath not been Answered in 18. Moneths, *because the Way by which light and truth should go forth into the World, was hedg'd up by Clergy, Classique Councels, as with thorns against him:* Now I wonder with what face *Cretens.* can write this, when as all men know the Independents have a Licenser of their own at hand, Mr. *Bachilor*, who is such a * friend to all the world of Believers, that certainly he cannot deny *Cretensis*: Do not we daily see the man Licenses without either fear or wit all kinde of Pamphlets, *The Error of Anabaptism*, against Mr. *Marshal*, the Error of Seekers in *The Smoke of the Temple*, *A pretended Answer of* Mr. *Saltmarsh to the Assemblies Petition*, and now *Cretensis* against *Gangræna*; and will Mr. *Bachilor with Clergy, Classique Councels, hedge up the Way as with thorns* against *Cretensis* Reply to Mr. *Edwards Antapologia*? Can *Crentens.* think though his own deluded Church, and other Sectaries may have so much Independent faith as to believe him, that

* *Saltmarsh*, groans for liberty.

any Presbyterian hath ſo little wit as not to laugh at ſuch folly? why could not *John Bachilor* as well *leap over the hedge of Clergy Claſſique thorns* to Licenſe a Reply to *Antapologia*, as an Anſwer to *Gangræna*; and pray Mr. *Goodwin* in your next *account you give unto the World by publike writing*, give me an account why honeſt *John Bachilor* could not as well *leap over the hedge of Clergy Claſſique thorns* to Licenſe a full Reply to *Antapologia*, as to Licenſe *A brief Anſwer to Gangræna*? But no more of this now.

Obſerv. 16. The Chriſtian Reader may obſerve *Cretenſis* as in this, and his former Books, ſo in all his preachings and ways, to have all the characters and marks of falſe Prophets and falſe Teachers, not only in his hands, but upon his forehead, ſo that if I would here enlarge, I might clearly ſhew all that Chriſt and the Apoſtles ſpake of falſe Prophets, are to be found in *Cretenſis*; but I will only inſtance in a few laid down by *Peter* and *Jude* in their Epiſtles, and upon the propounding of them, I know the Reader will ſay, as face anſwereth face in glaſſe, ſo doth *Cretenſis* anſwer theſe Scriptures; *Peter* ſaith of the falſe Teachers in his time, that *they ſpeak great ſwelling words of vanity, and that they promiſe* their followers *liberty*; and *Jude*, They are *clouds without water, carried about of winds, raging waves of the Sea, foaming out their own ſhame, wandring ſtars; their mouth ſpeaking great ſwelling words, having mens perſons in admiration becauſe of advantage, Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit*: Now I do appeal to any man who knows *Cretenſis*, either in his Writings or Preaching, whether he be not a man that ſpeaks great ſwelling words of vanity; whether he doth not promiſe his followers liberty, yea, a univerſal liberty? whether he be not a cloud without water, flouriſhes and ſhews without ſubſtance? whether he be not a raging wave of the Sea, foaming out his own ſhame, witneſſe his Anſwer, a wandring ſtar, wandring from one opinion and Religion to another? and laſtly, whether he be not a Separatiſt and ſenſual perſon, without the ſpirit of love, meeknesſe, humility, zeal for Gods truth, and of a ſound minde: In one word, I do not think theres any man in the Kingdom hath a more heretical head and heart then *Cretenſis*, and unleſſe God give him repen ance, and recover him out of thoſe ſnares wherein he walks, I fear if the man lives but one ſeven years, he will prove as arch an Heretick, and as dangerous a man as *England* ever bred, and that he will be another *David George*, *Francken*, *Socinus*, and be canonized for a Saint amongſt thoſe of *Munſter*, *Racconia*, &c.

Queſt. But it may be demanded by ſome, What's the matter, and what are the cauſes that ſuch venomous rancorous Books as Mr. *Goodwins Cretenſis*, &c. are printed, and ſo many hard ſpeeches in City and Countrey daily uttered againſt Maſter *Edwards* and his late Book intituled *Gangræna*, is it not a Book full of Lyes, nothing but Lyes? is it not a Book full of venom and

malice againſt the Saints and faithful Servants of God, calling for fire and ſword againſt the Saints?

Anſ. 'Tis a Book full of truth, as will appear in the Replyes I give to the particular exceptions made againſt it, and have in part cleared already, and a Book of ſo much truth, that I believe no Book written this hundred years, having ſo much variety and particularity in it, will be found to have more; and for the proof of the truth, and reality of the Errors, *&c.* contained in it, I have expreſſed my ſelf at large (as foreſeeing the Sectaries would call it a Book of Lyes) in my *Gangræna*, p g. 5, 6, 7, 8. and as 'tis not a Book of Lyes, ſo neither of bitterneſſe, nor of ſpeaking evil of the Saints, but a Book free from railing, evil ſpeaking againſt the Saints and Servants of God, which at large in twelve ſeveral particulars in my full Reply coming after this Book I ſhew: But no judicious Chriſtian need wonder at it that the Sectaries generally give out ſo, for they have nothing elſe left to ſay for themſelves, and to help their deſperate cauſe, ſo much diſcovered and wounded as 'tis by *Gangræna*; and what do they do in this caſe, but as the Jeſuits and Papiſts did by Mr. *Foxes* Book of Martyrs, give out it was a Book of Lyes, and writ Books to diſprove ſome matters of fact, taking advantage from ſome miſtakes in circumſtances about names, places and ſuch like, to cry it down; and yet all the Proteſtants know it was full of truths, and is of precious eſteem in the Church of God. Juſt ſo do the Sectaries now by my Book; and many of them, that they might poſſeſſe the people the more againſt it, and make that imputation, *That 'tis full of Lyes*, gain credit with the people, have invented many Lyes and Stories, which they formally tell up and down the City and Countrey for certain (and I can produce ſeveral witneſſes to prove this, namely Miniſters and others, who have come to me and to others to know the truth of them) as that ſome of the Independent Miniſters have been with me, Mr. *G.* Mr. *B.* and have convinced me of ſome Lyes in my Book, as that ſame of the Souldiers out of the Army, have been with me about the ſtory of Mr. *Andrews*, and proved it falſe to me, as that one whom I name in my Book and ſpeak of, as having ſome relation from the mans own mouth, coming to me about it, I confeſſed I knew him not, nor never ſaw him before, with ſome other ſuch; all which are meer lyes and fictions of the Sectaries, (ſo wicked and cunning are they in their generation to uphold their tottering *Babel*) to prejudice Chriſtians from reading and conſidering my Book. But good Reader, however falſhood and ſlandering of men, is pretended the great cauſe of ſpeaking ſo againſt me and my Book; the true cauſe of all the hatred is, becauſe there is ſo much truth in it: Many men who anſwer nothing to it, and others who have appeared in writing to diſprove the truth, know themſelves and others too guilty, and that in other paſſages where they are not

named.

named, and know that I know and can prove it; and that vexes them to the heart; but were it indeed (as many of them against their consciences give out) a Book of Lyes, they would not be so mad at it, but I should before this time a day by some of my good Friends the Sectaries have heard of them after another manner, and in another place then yet I have done: But in a word, I apprehend these three following Reasons, as principal causes both in *Cretensis* and others, of their appearing against me in so much wrath, fury and rage.

1. A Vial is poured out upon the Sun, the glory of their prime men is darkned, both by the *Antapology* and *Gangræna*, they who made themselves as the Sun in the Firmament of the Church, are found, by these Books, not only to be as the Moon full of spots, subject to like weaknesse as other men, but to be in the Eccliphse, fuller of blots then others; yea, their Sun is turned into darknesse, and their Moon into blood, and they who would have been thought to have been the only Saints, nay Angels dropt from Heaven with new Gospel, new Light, and new Revelations, do evidently appear (by what I have written) to all men who have not sacrificed the principles of their ingenuity upon the gainful service of the Independent Faction, to be strange kinde of Saints, if Saints. The best of them appear to be spots in the profession of Religion; but for many among them, who yet are cried up to the Heavens, *they have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.* Now they being men proud, high-minded, impatient of any check and contradiction in their way, who thought alone to have had the repute among the people for sanctity, holinesse, and to have been Idolized by them, and the contrary being so clearly demonstrated by many particular instances and proofs given in my Books, no wonder that they are so mad, and rage against me, and finding their Kingdom full of darknesse, that they gnaw their tongues for pain.

* That is proverbially called the thriving side and way, Offices, Moneys, Honors, Lands, great places attending upon them.

2. By my Books, especially *Gangræna*, many Sectaries being so discovered by name, and places of abode, laid open in several of their opinions and ways, will not be able for the future to do so much hurt and mischief among the people; their Sheeps skins are by this pull'd over the Wolves ears, and many will now shun and be afraid of them, who before knew them not; and this disappointment of infecting and corrupting others, vexes and mads them to the heart.

3. Their way and design must needs suffer much by this last Book in the esteem of all the Churches, and all the godly persons who are unprejudiced, yea, and of all fair ingenuous men, who before (many at least not knowing

the

the depths of Satan) might think well of them; whereas now many of them upon reading my Book, have lifted up their hands and bleſt themſelves, to think what kinde of Creatures theſe Sectaries are, ſaying, *If Independents and Anabaptiſts be ſuch kinde of men, do ſuch things as this Book ſhews, God keep us from being ſuch; we had ſome good opinion of their way, but if they be ſuch Merchants, and have ſuch tricks and wayes as Mr.* Edwards *layes down, We will be none of them.*

Cretenſis deſign, next unto that of rendring my Book and all I relate in it to be falſe and untrue, is this; The aſperſing me and my *Antapology* and *Gangræna* with ſuch weakneſſe and want of all learning, as if I underſtood neither Latin nor Engliſh, nor knew not how to ſpeak or write Reaſon, common ſenſe, or to frame the ſtructure of a period according the common Rules of Grammar, but were a profound Ignoramus, and ſo altogether unfit to take upon me the confutation of Errors; and this he inſiſts upon in ſeveral Pages of his Pamphlet or Anſwer. *Cretenſ.* p. 10, 23, 24, 36.

Reply. Now in this, what doth *Cretenſis* elſe but play the Jeſuit and Arminian, inſtead of ſolid Anſwers, thus to ſlight, vilifie me and my Books, that being juſt the way they took againſt ſuch Books as were too hard for them, and knew not how to Anſwer, as Dr. *Twiſs's* Books againſt Arminians, &c. but whatſoever *Cretenſis* in his rage caſts upon me and my Writings, my Books will ſpeak for me and themſelves in the gates; having the teſtimony of many learned and godly men both of this and other Churches, at home, and beyond the Seas; and could I without bluſhing and all ſuſpition of praiſing my ſelf, relate the paſſages in Letters, meſſages ſent me, ſpeeches by word of mouth from great Divines, both at home and from abroad, concerning my *Antapology* and *Gangræna*, and that not only of particular men apart, but of many in a body both in City and Countrey, as a common joynt act, beſides expreſſions that have faln from ſome Independents, and Independentiſh concerning me, my ſtudies in the Controverſies of the Church way, and ſome of my Books (as a ſpeech of Mr. *Thomas Goodwin* ſpoken to a Miniſter one Mr. *T.* and others then preſent upon occaſion of ſome Independents ſlighting me, and my firſt Book, as *Cretenſis* doth here, yea, paſſages out of ſome of Mr. *John Goodwins* Anſwers to Mr. *Prynne*, concerning me and my *Antapology*) it would be a full confutation of all *Cretenſis* hath ſaid againſt me in this matter; yea, a clear conviction that all words of this kinde, are nothing elſe but the venting of his ſpleen and paſſion againſt me and my Books: But all I will ſay by way of Anſwer to *Cretenſis* reproaches of this nature, is, 1. The quick ſale theſe Books had, being bought up by learned and judicious men of all ranks, the laſt Book *Gangræna* being now in the Preſſe the third time within leſſe then two Moneths, unto which adding the greatneſſe of the

Book

Book, consisting of so many sheets, with the not being exposed to sale by setting up Titles in all places of the City, at Church doors, Exchange, &c. like Wine that needs no Bush (though all ways under Heaven were used by the Sectaries to blast it) is an evident Argument 'tis not such a weak nonsense piece as *Cretensis* speaks of; for in these times when the Presse is so thronged with such variety of Books, and many excellent pieces come forth, more then men can read, judicious understanding men have something else to do with their money and time, then to buy and read Books full of nonsense, contradictions, and whose Authors *know not how to range their Parts of speech in a sentence, nor how to put the Nominative Case and Verb together regularly in English.* 2. I will here give the Reader a true Copy of a Letter to a tittle, sent me from Eight and twenty Ministers out of one County in this Kingdom, whose joynt judgement upon my *Antapology* and *Grangrana*, may serve with every indifferent Reader to ballance, yea, to weigh down *Cretensis*.

To our Reverend Friend Mr. Thomas Edwards *Minister of the Gospel.*

SIR,

WEE cannot but acknowledge the great service you have done for the Church of God, by interposing your self against the growing Schisms and Heresies of these times: And upon conference had thereof at our weekly meetings here, we have thought it our part to contribute somewhat to your incouragement, by testifying how great acceptance your labors find among us; who give thanks to God for you and your zeal to his truth, expressed not only in your usual Sermons, but especially in your *Antapology* and *Gangrena*, by which you are well known to us all; and we earnestly desire that you will continue the same endeavors for the maintenance of the truth, and opposing of Errors. And as we are very sensible of the great discouragements you are like to meet withal, so we shall the more heartily commend you, and the successe of your labors to Gods protection and blessing, resting

March 19. 1645. *Your loving Brethren and fellow-labourers in the Ministery*

Unto this Letter the hands of twenty eight Ministers are Subscribed; but I forbear the Printing of them, as I do the County where they live, to avoid

all danger which might come to any of them from printing their Names, if some Sectaries in the Army come that way, as they are likely to do.

Now in my Reply to particulars laid down in *Cretensis*, I shall apply my self chiefly to justifie and make good those Relations in *Gangræna*, excepted against by *Cretensis*, reserving other things in his Answer to my fuller Reply, which *Cretensis* (God willing) shall be sure of, and that to the full.

Cretens. pag. 2. labours by all his Rhetorick and many words to insinuate to the Reader, how in writing of my Book *Gangræna*, I have said all, and the worst I can of the Independents and Sectaries, & that whilst I charge them *only with such and such crimes*, I do not *so much charge* them with these, *as acquit and discharge* them *from all others, and that there's no reasonable man but will abate and deduct, and that to a good proportion from such reckonings and accounts, &c. much lesse will he judge such accounts short or defective in particulars; and that Mr.* Edwards *hath but faintly informed the world how vile and bad the Sectaries are, but hath justified and acquitted them from all other crimes and imputations of any worse resentment or import then those wherewith he afflicted them, and consequently hath represented them to the world, as better and far more deserving, then far the greatest part of his own Presbyterian Generation.*

Reply. However, Mr. *Edwards*, or the Printer for him, may possibly in some places of his Book print none of the truest English, yet I am sure *Cretensis* in this Page speaks none of the best sense nor Reason that ever I read in my life, but every line and sentence is so slight and weak, that a man may look through and through it; and the truth of it is, *Cretensis* all along hath a multitude of bom-batted, starched words, priding himself therein, but seldom or never in all his answers hath he any thing else; witnesse his Answers to Mr. *Walker*, Mr. *Prynne*, and this present Passage: And first for that which *Cretensis* speaks here, the man makes good what he saith *pag.* 50. that he never read one quarter of my Book, and that he took things upon trust, as observed by others; for certainly had he read my Book over, he could never have writ thus, that in charging the Sectaries with these, *I acquit them from all others crimes and imputations, and that I have represented them to the world, a better and far more deserving generation, then the far greatest part of the Presbyterians.*

1. Because in divers pages of *Gangræna* I expresly declare I have many more to lay to their charge, stiling this Book but a præludium and preparative to what's behinde; doth a man who accuses a guilty person at first but with two or three Articles, and yet formally declares he hath many more, and upon every Article pleads his liberty and power of Additionals, justifie and acquit

2. Had *Cretenſis* but read over my Book, and conſidered what Errors, Practiſes, Bluſphemies I ſpeak of, to what a nature ſome of them amount, and of what a kinde they are, that there can hardly be worſe, he would never have ſaid I had deale but faintly with the Sectaries, *and that the Sectaries were a better and far more deſerving generation then the Presbyterians*; for if the far greateſt part of Presbyterians be worſe (or ſo bad) either for Doctrines, Practiſes, *&c.* as I have proved many of the Sectaries to be, then I muſt profeſſe I will diſclaim, and be the firſt that ſhall cry out of them, and will never go about to plead for them as *Cretenſis* does for his Sectaries. But ſuppoſing I had not declared my minde in this caſe, yet all that *Cretenſis* ſaith is inconſequent without all ſtrength of reaſon; for therebe and are reſerves when not thought of, and wiſe men always in all matters of accuſations and reckonings will fear there's more behinde, and ſuſpect ſomthing worſe, though not declared at firſt; and I would ask *Cretenſis*, whether either in impeachments, or reckonings and accounts brought in to Courts of Juſtice againſt ſuch and ſuch men, though at firſt but part of the Accuſation be alleaged, whether the accuſed can be ſecure, they are juſtified with an high hand from all other crimes and imputations of any worſe reſentment or import; and when one is impleaded and endicted upon the later, this be a good plea in Law, to ſay he is free, becauſe they were not mentioned at firſt; much leſſe then will it hold in caſes where there was a formal Declaration and caution entred, that ſuch Articles were but a preparatory and not the whole matter.

Cretenſis pag. 3. makes two Challenges, caſting his Glove the firſt and ſecond time to me; firſt as to matter of Practiſe, look of what crimes or miſcarriages ſoever I have with any truth impeached the Sectaries, he will 'produce both as many for number, foul (yea far more foul) for nature perpetrated and done by a far leſſe number of Presbyterians; yea and that he 'will give another manner of account of the reality and truth of what he 'brings upon the Stage in this kinde. Secondly, for matter of opinion, that he 'will diſcover and finde out as many Errors and Hereſies, and thoſe of every 'whit as dangerous an Import, to be at this day in a far leſſe number of the 'Claſſique party; yea that he could make a diſcovery of as many Errors and 'Hereſies in me alone; and that he doth not think the moſt Orthodox Pres'byterian under heaven, nor Independent neither, erres much beneath the like 'number of Errors.

Reply. I accept theſe Challenges, and do take up the Glove both the firſt and ſecond time, rechallenging and defying *Cretenſis* to make them good; and by theſe ungodly Challenges made by him out of his great care and love of Errors, to ſtrengthen the hands of Hereticks, leaſt they ſhould ſuffer loſſe, were he *John* of *Gaunt*, and his Glove *John* of *Gaunts* Gantlet, I

would take it up? And first of all Reply to *Cretensis*, the man speaks he knows not what. *Cretensis* not having read one quarter of my Book, as himself professes, knows not what crimes or miscarriages, Heresies and Blasphemies, with the way of making them good, I charge the Sectaries with: and yet he will at random, and blindefold undertake to finde as many in a far lesse number of my Classique Proselytes and party. O what will not this man say, so it may make for the Independent party: Surely he will startle at nothing who dares speak thus: Can you produce as many Blasphemies against Christ, the Scriptures, &c. and finde as many horrid Opinions in Presbyterians as I have proved to be in Sectaries? where will you finde among the Presbyterians such as *Hich Wrighter, Web, Clarkson, Marshal, Nicholls, Dan, Oats, Cretensis cum multis aliis*; As for the condition *Cretens.* propounds, upon which he will make good his undertaking, and out at which he hopes to escape, to salve his lying, I do for my own part accept it, and am ready freely and candidly to declare my minde and judgement in all points of Religion, and shall perswade others also to do the like: But of this more in my full Reply, where I shall shew the fallacy and shift of *Cretensis* in this; only for the present the Reader may observe he puts in these conditions, that so he may provide a Sanctuary for all kinde of Hereticks and erroneous persons, a place of retreat for himself one way or other to come off these Challenges, which in the plain open field he foresaw he could never do.

Cretensis page 6. among other his Artifices and devices to weaken the credit of the truth of those matters, laid down in *Gangræna* against the Sectarian party, labors to possesse the Reader, 'That for saving of my own re-'pute, and to prevent, as much as might be, the thorough examination of the 'greatest part of what *Gangræna* represents by way of disparagement to the 'Independent party, I printed so many Letters without the names of their 'Authors; and upon this *Cretensis* goes on vaporing and forging in his Heretical brain, certain Reasons of my concealing the names of the Authors of the Letters, and in sum, would render me to the Reader, a man to be suspected of jugling and forgery, and the Letters to be void of all truth.

Reply. As for that fallacy of *Cretensis*, whereby he labors to delude the Reader, insinuating that the Letters contain the greatest part of what *Gangræna* represents by way of disparagement to the Independent party, and those Letters being without names, the names were concealed on purpose for fear of examination of the truth of the Letters, and so the Letters containing the greatest part of disparagement against the Sectaries, the Sectaries are as it were at once cleared from what *Gangræna* saith against them; I say only this, That *Cretensis* is a man of that impudence and large conscience, that he will say any thing, so it may make for the Sectaries, and against the Presbyterians;

ans; for the Letters are not neither in number of sheets the tenth part of *Gangræna*, neither contain they the tenth part of the Discovery of the Errors, Heresies, Practises, *&c.* beside, some things in the Letters are of another nature, and to one of the Letters is annexed a Confutation of the matter contained in it, consisting of two whole leaves of those few sheets, within a few lines.

2. As for that of jugling and forgery which *Cretensis* would put upon me, the man measures me by himself, and his party, because that he and some of his party are used to juggle, and possibly forge Letters and News, invent and give out many things which never were; have with the Jesuits their *pia fraudes* to advance their Catholike cause, therefore he thinks so of me; but I blesse God I am a plain man, hating equivocations, mental reservations, plots, underminings of men, playing under-board, carrying things in the clouds; I count honesty the best policy, and faithful plain dealing the greatest wisdom, and the Independents will finde it so in the end, however for a while they prosper by their shuffling tricks, devices, policies, as *Strafford*, *Canterbury*, and others did before them.

3. To come to the main charge of concealing the names of those who writ me Letters, and all the inferences drawn from thence: I answer, I have already given some Reasons for it, and do adde these unto them; most of the men who writ the Letters, writ them not for that end to be printed, knew not of, nor imagined no such matter, neither did I acquaint them with it, and for me without their leave obtained to print their Names to the world, I could not do it; keeping inviolated the rules of friendship; besides I well understood that were a way to put off correspondency and Intelligence for the future, if I should print mens Names publikely to the world, writing in a private way to me: Of all the Letters written to me, there were two only which I expressed to the Authors I would print them, and acquainted them with my purpose, whose Names notwithstanding (excepting the two first Letters subscribed) I concealed with the rest for company: But now that I may overthrow *Cretensis* Proposition, and his Inferences, his Foundation, and his Superstructures, I shall name most of them who writ the Letters to me and others, as also from whose hands I received those Letters which were printed by me, though not written to me. The first Letter was written me from Mr. *Strong*, a Member of the Assembly of Divines, who after he had told me by word of mouth the contents of this Letter, promised to send it me, in a Letter, and I acquainted him then what use it was for, and he said he would justifie what he writ, and named others in whose presence Master *Denne* maintained these Points. The second Letter was written from Master *Simon Ford*, to a Member of the Assembly Master *Gower's*, from whose hands I re-

received it, and told Mr. *Gower* I should print it, to which he was willing, and since *Gangrana* was printed, the Author writes to me about his Letter, 'That 'he will enlarge and confirm the particulars in that Letter, and send it to me. The third Letter was one Master *Josiah Ricrafts*, who owns it, and hath been with me since *Cretensis* came forth, and to my knowledge is drawing up an Answer to *Cretensis*, for so much as concerns that Letter. The fourth Letter was written by a Weaver in *Somersetshire*, one *Crab* (if I mistake not the name) and I received it from M. *Rosewal* a City Minister well known, who will own it, and make it good 'tis such a man: And thus I have given an account of the Copies of all the whole Letters printed by me; Now for the Extract of certain Letters written to me & some other Ministers, for seven of them, which are the greatest part of those Extracted Letters, namely all those which concern *Colchester* and Mr. *Ellis*, or some others there (of which Letters Mr. *Ellis* himself writes thus to a friend in *London*; *The aspersions cast on me, and some others here by Mr.* Edwards, *are as false as foul: which because they are a great part of his Book and strength, those who are here concerned in it, will, if God please, shortly make Reply, Cretensis* p.44.) he who writ them is not afraid of his name, neither was his name concealed for fear of an Examination of the truth of the Letters, as *Cretensis* by reading this Letter lately sent to me from him may understand, which I here print to a tittle.

To my Reverend and worthy Friend Mr. Thomas Edwards, *Minister of the Word of God.*

Reverend Sir,

THere is a passage in Mr. *John Goodwins* Book, charging you with abusing Mr. *Ellis* of *Colchester*, and the Saints in those parts, and that he will shortly make Reply to your false and foul aspersions. These are therefore to certifie you, that concerning those Letters I writ unto you from *Colchester*, I have them attested under the hands of many sufficient witnesses, each particular that is material being averred by three witnesses at least, and those of piety and judgement; which attestations I shall keep by me to produce them upon fit occasions to justifie those Letters to the world. Yet it is possible he will Reply to those things as false and foul, or come off with distinctions and mental reservations; but these things are so evident in this Town, and much more then I writ unto you (as his Preaching for the pulling down of our Churches, and other things that I can prove) that his Pamphlet will do him

no good in this place. For it will not be the first time that he hath said & unsaid the same things here, denying and dissembling his opinions for advantage, as will be testified by many witnesses, by some of the Honorable Members of the House of Commons, Ministers, and others, godly and judicious Christians: This I thought good to signifie for the present, recommending you to the grace of God, I rest

Your affectionate friend and fellow labour in the Gospel *Rob. Harmar.*

April 1646.

Now by all this the Reader may see what to judge of *Cretensis*, and his false glosses and commentaries upon the Letters Printed in *Gangræna*; and had I *Cretensis* railing scoffing Rhetorick which he makes use of in this section, and in many other places of his Book, I might spin out whole leaves in aggravation and scoring up of lyes, evil surmisings, bitter words scoffs and jeers expressed by *Cretensis* upon occasion of the Printed Letters; but I forbear to contend with him in this kind; truth needs not such colors, though errors does to set it off. The bare relation of these things is a sufficient confutation of *Cretensis*; and if the printed Letters of which *Cretensis*, Master *Ellis*, yea and Master *Saltmarsh* make such a cry of forgerie, falsitie, dare abide the light, and their Authors are ready to justifie them, the judicious Reader by this may both judge of the truth of other things contained in *Gangræna*, and of the folly and vanity of the rest of *Cretensis* allegations against my Book.

As for the extract of four or five Letters, whose Authors names I have not yet mentioned, ther's no one particular matter of fact, or relation of stories excepted against any of them; the other Letters whose Authors I have named, are the foul offensive Letters, and therefore I shall spare their names till the truth of the facts related in them be questioned by *Cretensis* in a Rejoynder: only for present I assert, I have the original Letters by me under the hands of the Ministers to produce, and further I make no question, if the evils spoken against in those Letters might be remedied, and the proof censured according the nature of their offences, but the Ministers who writ them would be ready to come up and own them in the sight of the sun, and prove a great deal more then they have written. And for a conclusion of my Reply to this eight Sect. of *Cretensis*, had *Cretensis* and his followers but a little Presbyterian faith (which Sectaries so scoff at) and ingenuity, out of all the particulars which I have mkedly and clearly laid down, they would believe that all the Letters from first to last were neither forged, nor names conceal'd, for fear of the examination of the truth, nor because my name should be the greater, and rise better by being only known, but be ashamed of all that's written in this Section, especially considering Master *Edwards* hath brought all the names of the Writers

ters, challenged from out of the land of darkneſſe, into the land of light, and given ſuch reaſon (as he hath) for the former concealing of them.

Cretenſis page 11. makes two challenges, caſting the Glove to whoſoever 'will take it up; and his firſt challenge is, that for thirty of thoſe opinions impeached in my Catalogue of error and hereſie (and he will not ſay for how 'many more) he will undertake to bring them off with the honor of truth. 'Secondly, for that error, *viz. That Faith in a proper ſenſe is imputed to Juſti-'fication, and not Chriſts Righteouſneſſe*; he challenges all the Presbyterians 'one after another, aſſembled, or not aſſembled in *England*, *Scotland* and *Ire-'land* to prove by Scriptures, or by dint of Argument either, *That Faith is not 'imputed in a proper ſenſe*.

Reply. The man from challenging me, page third, riſes in his confidence to challenge all the world (as if the man had learning and parts to deal with any man under heaven) but *Cretenſis* needed not to have gone ſo far, I ſhall finde him near hand thoſe who will deal with him without going into *France*, *Scotland* and *Ireland*; for the firſt of theſe, I take up his Glove again, and give him his liberty to name twenty and ten of thoſe opinions, and as many more of them as he will, and do promiſe to enter into the Liſt with him, that he ſhall not prove them to be truths, and I expect he ſhould make good his challenge out of hand, at leaſt to ſet out in his Rejoynder to my Reply, which of the 180. Errors he will take the Tutoridge and Patronage of; And for the ſecond, Maſter *Roborough* (whom *Cretenſis* ſcoffs at *pag.* 26. by the name of *Servant* and *Clerk*) takes up his Glove, and deſire me in my Reply 'to ſignifie thus much unto him: For that jeer of Maſter *Robor.* holding his 'peace when Maſter *Gataker* hath ſpoken, his playing on ſervant and Maſter, 'Juſtice of Peace and Clerk, Maſter *Robor.* paſſeth it by, as he hath much bad 'language from him in his Vindication of Maſter *Walker*; only he ſaith ſuch 'gibing and jeering coſt him nought; Its ſaid it runs in the blood, that he had 'it by tradition, from which it ſeems he is not yet redeemed for all his ſin-'gular profeſſion; Maſter *Roborough* will not deal with him in that for ſhoe-'buckles, *Cretenſis* ſhall have the preheminence; yet doth he modeſtly deſire 'an Anſwer to his *Animadverſions* on M. *Goodwins* Book, and is ready to 'make his writing good, againſt *Cretenſis* and his complices in further writing, 'or by a diſpute when and where *Cretenſis* pleaſeth. This is the man profeſſeth 'who is meant in that jeer, the *Servant* or *Clerk* that muſt hold his peace.

And as M. *Roborough* gave me the precedent words in writing, under his hand; ſo he added by word of mouth, that he challenges *Cretenſis* to diſpute this point, about *Faith being imputed in a proper ſenſe*, where, when, before whom, and how he will, leaving him to nominate his own time, place, company, manner of diſpute, either by writing or by word of mouth; by Scriptures

ptures or by dint of argument, in all which *Cretensis* having this liberty, and so the advantage of him; yet M. *Roborough* will meet with him and dispute it as *Cretensis* hath stated the question, and that before all the Independents *Assembled or not Assembled*; and Master *Roborough* much wonders *Cretensis* should thus vapor, and in this point challenge all the Presbyterians one after another *Assembled or not Assembled in England, Scotland, France and Ireland*, when as Master *Roborough*, who is but a Scribe of that Assembly, (of which *Cretensis* would fain have been a Member, & as 'tis thought by wise men, his great pride working upon discontent in missing of that honor, was one of the greatest occasions of his falling to Independency) professes that upon a conference & dispute with him, he found him weak, not able to hold his ground, and in a word, a very sorry Disputant; and Master *Roborough* offers in that Controversie about the *Imputation of Faith to Justification*, wherein *Cretensis boasts* he is so versed as to challenge all men, (if *Cretensis* dare give him a meeting) to manifest as much to all the world in the sight of the Sun; and for a conclusion of my Reply to these two Bravadoes of *Cretensis*, I desire the Reader to observe what an impudent Braggadocio this man is, to make new challenges, when as yet he hath not yet accepted of old, but lies miserably wounded both by his own pen, and several others, not having yet answered several Books written against him, nor a Book he promised above 12 moneth ago to answer, and therefore my advise to *Cretensis* is, first to answer these following Books, *viz.* that of a Quære upon the Covenant, and a Letter from *J. G.* to *T. G.* Master *Roboroughs* Book of Justification written against him, Master *Lanes* a young Merchant against that Error of *Natural men may do such things as whereunto God hath by way of promise annexed grace and acceptation, &c.* Dr. *Stewart* against *M. S.* this Reply to *Cretensis*, and a larger Reply already in the Presse against *Cretensis* and my *Antapologie*, and after he hath answered all these from point to point, as becomes a Scholar with reason and words of soberness, and not with railings, Scoffs, sixe footed words, then to make his new challenges, and defend 30. Errors, and as many more as he will (laid down in my Catalogue) and among others, for old acquaintance sake, that of *Imputation of Faith*.

Cretensis page 15. promises an Answer to the *Antapologie* shall be with me ere long; and that he may abuse me, he abuses the Scripture, playing upon that of *Amos* 5. 18. resembling his Answer to my *Antapologie* to the day of the Lord, the judgement of the 70. yeers captivity, me to the sons of *Belial*; his foretelling long ago of an Answer, as to the Prophets predictions of judgement, & that the Answer to M. *Edwards Antapol.* will not be for his honor, &c.

Reply. Belike I shall have a terrible thundring Answer from *Cretensis*, when as it shall be to me as the day of the sore judgement of the 70. years captivity to the sons of *Belial*, who derided the predictions of the Prophets, a

day

day of darkneſſe, and not of light: I know not well what the man means by this, whether he intend not (concluding by that time his Anſwer comes abroad to my *Antapologie* the Cavaliers will be quite ſubdued) to try by his intereſt if he cannot procure ſome part of the Army call'd by *Cretenſis* and his Diſciples, *the Saints, the honeſt men, &c.* to carry me into captivity, and to impriſon me all my time in a Dungeon, where I ſhall not ſee the Son, nor be able to make no Replies, nor never write againſt the Sectaries any more; this I confeſſe were like to prove as bad to me as the 70. yeers captivity to the Jews, to be a day of darkneſſe indeed; but as for any paper writing, an Anſwer by Reaſons and words to be ſo to me like the 70. yeers captivity and a day of darkneſſe, I cannot imagine: I had thought *Cretenſis* Anſwers would have been rather a day of new light to the world and to me, then a day of darkneſſe, eſpecially conſidering what *Cretenſis* ſaith *pag.* 16. of light and truth: I am ſomewhat doubtful and ſuſpitious of *Cretenſis* threatnings, becauſe of the ill uſage of ſome Miniſters by ſome Souldiers, and of many words given out daily by too many of *Cretenſis* Saints in our Armies, againſt the Presbyterian Orthodox Miniſters: I cannot well tell what other conſtruction to make of *Cretenſis* words, they are very doubtful and dangerous words; What an Anſwer, to be as the ſore judgement of the 70. yeers captivity againſt the ſons of *Belial*, and to be darkneſſe and not light? I have read & heard of ſuch Anſwers in matters of difference between great men, who inſtead of an Anſwer in writing, or with an Anſwer in writing have ſent an Army of ten or twenty thouſand men; and I muſt tell the Reader what increaſes my fears, I cannot well tell how it firſt came into my head, but I have had a ſtrong opinion this 18. moneths, and expreſſed it to divers, that my *Antapologie* would never be anſwered till the Independents had got that power one way or other as to caſt me into priſon, to ſeiz on all my papers and writings by which I ſhould make good my proof, and then they would bring forth an Anſwer to my *Antapologie*: Now conſidering how far and how high in many things the Independents have proceeded, and *Cretenſis* threatning me with ſuch a kind of Anſwer, I am apt to interpret him thus; and truly were it not that there is a Noble General, and the greateſt part of the Army by farre, as I have expreſſed often, free from *Cretenſis* way, and that I live in a good ſtrong City neer the High Court of Parliament, and by the Honourable Court of Common-Councel, I ſhould expect and be afraid that his threatning might be fulfilled before ever his Reply to *Antapologia* would be ready to come abroad: But whereas *Cretenſis* ſaith, that he verily beleeves his Anſwer to my *Antapologie* will not be for my honour, in which reſpect I have no great ground to be ſo reſtleſſe and importunate in calling for it; I Reply, the *Antapology* (I am ſure) was for the honour of the cauſe I undertook, and turned

turned to my honor both at home and abroad, and made not for the honor of the Apologiſts and Independent party; neither do I believe *Cretenſis* Reply to my *Antapology* will make more for his honor, then this brief Anſwer of his to *Gangræna*: And however for the preſent *Cretenſis* Reply when it comes firſt forth, by his railings, revilings, ſcoffs and lyes put upon me, may not make for my honor; yet by that time my Rejoynder can be made and printed, it ſhall appear to all the world, that the whole buſineſſe, both *Apologetical Narration*, *Antapology*, *Cretenſis* Reply, and my Rejoynder, will make for the honor of the Presbyterian cauſe, and of my ſelf, as a poor Inſtrument pleading for it againſt the Zanzumins of the time, and to the diſhonour both of the Apologiſts and their great Champion *Cretenſis*.

Cretenſis in this 15 *page* makes an Apology, and gives his Reaſons why Mr. *Edwards Antapology* is not anſwered in ſo long a time as 18. Moneths, namely, *That the Independents are not men who have little or nothing to do like Presbyterians, having the priviledge of eaſe to Preach to bare walls and pews in their meeting places, nor that ſhameleſneſſe of forehead to make the ſubject matter of their Sermons little elſe but looſe, lying, and frivolous reports and ſtories, or virulent invectives againſt the Saints as the Presbyterians; neither was the way free and open to bring light into the world, but hedged up with Clergy, Claſſique Councels as with thorns againſt them: And beſides, Mr.* Edwards *took not much leſſe then* 18. *Moneths time for his Antapology, and therefore no wonder if the Independents be not men of more expedition.*

Reply. Cretenſis plays the Sophiſter here, making uſe of that fallacy *non cauſa pro cauſa*, giving the falſe cauſe of not Replying, and concealing the true; and that all theſe are falſe, is evident: 1. Becauſe *Cretenſis* hath had leaſure to have attended the motions of my pen, and hath ſince the 18 moneths given an account to the world more then once, twice, thrice, and had leaſure now, the priviledge of eaſe, to make an Anſwer to *Gangræna*, and could he not with the labour of all theſe have Replyed to *Antapology*? It ſhould ſeem for all the weakneſſe, contradictions, and ſuch like, which *Cretenſis* ſpeaks of *Antapology*, 'tis a hard piece that *Cretenſis* can write and print five ſeveral Books, have time enough *from his conſtant and ſtanding labors with thoſe who have committed themſelves to him in the Lord*, before he finde time to Reply to *Antapology*: Beſides, *Cretenſis* had five great Champions the Apologiſts to aſſiſt him in it, ſome of which will be found to have or to take more priviledge of eaſe, and ſeldom Preaching then the Presbyterians uſe to take, and ſome of them have had leaſure to Print other things ſince, wherein not ſo much concerned; as alſo *Cretenſis* hath a priviledge of eaſe and idleneſſe when he pleaſes to help himſelf (which none of the Presbyterians have) *viz.* to appoint ſome of his Prophets in his Church to Preach for him, which he fre-

quently practises upon all occasions, as I can prove, and hath upon pretence of answering my *Antapology*. 2. Some Independents have that shamelessnesse of forehead, to make the subject matter of their Sermons little else but loose, lying, frivolous reports and stories, or virulent invectives against the Saints, &c. as Mr. *Peters, the Vicar General and Metropolitane of the Independents, both in New and Old England*: and I wonder how *Cretensis* forgot him: Name any Presbyterian, who is of any account in the Church of God, such a loose rambling Preacher as he: And for his invectives against the Saints, 'tis one of his common places in many of his Sermons to speak against the Reformed Churches, the Reverend Assembly, and the godly Presbyterian Ministers of the Kingdom, who are not only Saints, but godly Ministers: But Mr. *Peters* is not alone, for *Cretensis* himself is a loose Preacher, and full of bitter invectives in his Sermons against better Saints and Servants of God, then ever himself, or any of his Church is like to be (the particular passages which he hath used in Sermons, I will give the Reader in my full Reply) and so Mr. *Archer* of *Hausted* is famous, or rather infamous for this, *cum multis aliis*, whom in my large Reply I may adde to these: As for the third Reason, *the way stopt against Printing for want of a Licenser*, I have already refuted, and shall speak more to it in my next Reply: And for the fourth Reason brought by *Cretensis*, to Apologize for not Replying in 18 Moneths, 'tis both for matter and form all false, & a man would wonder that *Cretens.* should dare to write so (though indeed nothing of this kinde is a wonder in *Cretensis*). *Cretensis*, how can you answer it to God, to your Church, and to all men, to write such a manifest untruth? That I took not much lesse then eighteen Moneths in making the *Antapology*, when as the *Apologetical Narration* (I am sure of it) came forth in the Moneth of *December*, and to my best remembrance towards the later end of it, and my *Antepology* was printed and abroad either the last week of *June* following, or the first of *July*, which at the fartheſt was not full seven Moneths, and is far from eighteen Moneths: As for that insinuation of *Cretensis* joyned to the eighteen Moneths, *the advantage of liberty, and freedom from other ingagements which Mr.* Edwards *had above other men*, 'tis a false one; for from that time I began to Answer *Apologet. Narration*, till it came forth, I never had lesse liberty or freedom in my life, nor more businesses and engagements of several sorts in reference to the Publike, Preaching in that time of writing my Book very often, three times a week constantly, and many times four, besides the tedious Journeys between *London* and *Godalming*, riding to Preach there; together with all the difficulties and fears of many Alarums from the Enemy, *&c.* in that time. But before I draw to a conclusion of this, I desire the Reader to observe what a proud arrogant speech this is of *Cretensis* to extoll himself and his party, with the con-

contempt and ſcorn of the Presbyterians, *If Independent Miniſters had either the priviledge of eaſe to preach to the bare walls and pews in their meeting places:* Now for this in my large Reply I will acquaint the Reader what priviledges Independent Miniſters and Independent Saints have and take above the Presbyterians, and what their priviledge of eaſe and idleneſſe is above the Presbyterians, as alſo ſhew the true Reaſons why the world wanders after the Beaſt, many of the Independents are ſo flockt after before Presbyterians; as alſo by what a ſort of people, and what little cauſe *Cretenſis* and his Saints have to glory and boaſt of it; and when I have ſpoken to that at large, I believe I ſhall be out of *Cretenſis* debt for theſe words.

Only for preſent I ſhall tell *Cretenſis* theſe three things. 1. That there are Presbyterian Miniſters who Preach no more to bare walls and pews then *Cretenſis* and the Independent Miniſters, Mr. *Marſhal*, Mr. *Whitaker*, Mr. *Calamy*, Mr. *Sedgwick*, *cum multis aliis*, both in City and Countrey. 2. There are many Independent Miniſters who have Preached lately, and do ſo ſtill as much to bare walls and pews as any Presbyterians, witneſſe Mr. *Burton*, Mr. *Davis*, Mr. *Freak*, Mr. *Ellis*, Mr. *Furman*, *&c.* 3. Presbyterians do not uſe however Independents may (as *Cretenſis* in his ſpeech implyes) to have ever the more priviledge of eaſe by Preaching to a few rather then to many, by Preaching to a hundred two or three, or Preaching to a thouſand or two, for they Preach out of Conſcience and diſcharge of duty, to do good to the ſouls of men, and not for applauſe to pleaſe a multitude, and therefore tis all one to them whether there be fewer or more, one hundred or many; but this is expreſſed according to the Independent humor, who have their Sermons of ſeveral ſorts, thoſe of greater pains and ſtudy when their pews and walls are full, and their Sermons of eaſe when their pews are empty, and their walls bare. Now to put a period to this fourteen Section, with an Animadverſion upon that paſſage of *Cretenſis* in *pag.* 16. his *conſtant and ſtanding labors with thoſe who have committed themſelves to him in the Lord.* I ask of *Cretenſis* where he findes this uſed of a people to commit themſelves unto the Miniſters; we are commanded to commit our way to the Lord, and to commit our ſouls to him, and of God 'tis oft uſed; but in what place is it of people to Miniſters, and then thoſe who have committed themſelves to you; why did you not ſay to the Church rather? what is *Cretenſis* become the Church? And laſtly, why was it not as well expreſſed, *Thoſe to whom I have committed my ſelf unto in the Lord?* for I believe upon better conſideration, it will be found, that *Cretenſis* hath as much committed himſelf to his people, as they to him; for they Preach and rule as well as *Cretenſis*; and believe upon Examination (the Church will be found to Preach oftner then *Cretenſis*, for all his conſtant and ſtanding labors) and his yong Prophets to exerciſe upon the

week and Lords day, and he bound to hear and obey them as well as they him: And now if *How* the Cobler were alive again, *Cretenſis* and he would have no more Diſputation and difference about humane learning neceſſary to the Interpreting of Scriptures, and Preaching of the Word, ſeeing *Cretenſis* allows it now in his Church Members far inferior to *How*, and *Cretenſis* would crave pardon of him for abuſing him, ſo as he did upon that Controverſie; and for a recompence unto him, Mr. *How* ſhould be preferred to be Teacher in *Cretenſis* Church; Mr. *Cretenſis* the Paſtor, and Mr. *How* the Teacher; for belike humane learning is not now neceſſary to the Preaching of the Word; and ſure we ſhall one day have a Book of *Cretenſis* Retractations and Confeſſions, and might have had it before this time, but that *Cretenſis* knows not how his minde may change again, and what New Light he may yet have, and ſo he will ſtay till he dyes, that we may have it altogether, and without any more change.

Cretenſis Sect. 15. *pag.* 17, 18, 19. with a great many of flouriſhing words and a bold face, labors to poſſeſſe the Reader, That in my *Antapology* and *Gangræna* I have done nothing elſe almoſt but labored with might and main to call for fire from Hell to deſtroy the Saints, to inflame the powers of this world with hatred and bloodineſſe of ſpirit againſt the Sons and Daughters of God, and to importune the Civil Magiſtrate to pour out themſelves in wrath and indignation againſt them, charging me with a *bloody Negotiation* in writing *Gangræna*, inveterateneſſe and Dragon-likeneſſe of ſpirit, and how diametrally oppoſite in the cauſe and courſe I take againſt Sectaries, I am to Chriſt, *Paul*, *Auſtin*, *Calvin* and *Luther*.

Reply. *Cretenſis* goes upon a falſe foundation, ſuppoſing all thoſe to be Saints, the Sons and Daughters of God, whom I ſpeak againſt in *Gangræna*, which is ſtark falſe, and of which I ſhall give in my large Reply a ſatisfactory account to the world of that miſtake; for however they are *Cretenſis* Saints, they are none of Gods Saints, and the man erres, not knowing the Scriptures; they may well go for Saints in *Cretenſis* Kalender, but never in my Creed, neither go they for Saints in Mr. *Thomas Goodwins* late * Sermon before the Houſe of Commons, but are there blotted out by him.

2. What ever I ſpeak in both my Books upon this point to the Civil Magiſtrate, is no other but what the Scripture clearly holds out; and though I have done it with affection and zeal, yet not with

* Mr. *Thomas Goodwins* Sermon call'd *The great Intereſt of State and Kingdom*, p. 53. *If any man think I am a pleading for a Liberty of all Opinions, of what nature, and how groſſe ſoever, I humbly deſire them to remember that I only plead for Saints*; and I anſwer plainly, The Saints need it not. The Apoſtle tells us there are damnable Hereſies, ſo 2 *Pet.* 1. 1, 2. and they will ſoon unſaint them. So that I ſpeaking againſt the groſſeſt Errors, and men holding ſuch, in Mr. *Tho: Goodwins* judgement I ſpeak againſt thoſe who are no Saints, but are perſons contradiſtinguiſhed and oppoſed to Saints.

with bitterneſſe nor bloodineſſe, and I am confident that *Cretenſis* nor all his compeers cannot in all their reading ſhew me two Books of any Divine who proves ſo much, and ſo foul things as I do in my *Antapology* and *Gangræna*, written with more moderation, fairneſſe, and with leſſe bitterneſſe; and let *Cretenſis* in his next Book inſtance in any bloody bitter paſſages, alwayes provided, he wreſt not words nor leave out no part of ſentences.

3. The Sectaries themſelves and *Cretenſis* too will one day confeſſe Maſter *Edwards* in oppoſing Errors, Hereſies, diſcovering them, and ſtirring up the Magiſtrates to their duty, was their good Friend, a merciful man, one who both with fear and compaſſion would have ſaved them out of the fire; and I would aſk *Cretenſis*, whether are they more merciful, tender, that will not let little Children, ſick perſons, mad men do what they will, go where they pleaſe, eat what they liſt; or they who uſe all good means to hinder them, and provide wholſome food and medicines for them; yea, I am of the minde, before a yeer comes about the Magiſtrates and Kingdom will ſay Maſter *Edwards*, and thoſe men who either by Writing or Preaching ſpoke moſt againſt the Errors, Hereſies, Schiſms of the times, and Toleration, and ſtirred us up to hinder and ſuppreſſe their growth, were moſt merciful both to the ſouls and bodies of men, and to the Kingdoms, and far from bloodineſſe, bitterneſſe, or inveterateneſſe.

4. Whoſoever doth but well read the Scriptures, and obſerve what quick ſharp paſſages are there recorded to have come from the mouth of Chriſt and his Apoſtles againſt Errors, Hereſies, and falſe Teachers, yea, ſharper and more ſpoken againſt falſe Doctrines and falſe Teachers, then againſt bad manners, (as for inſtance, *Matthew* 7. 15. *Galatians* 1. 8, 9. and 5. 10, 12. 2 *Peter* 2. 1, 2, 3. 2 *John* 9. 10, 11. the whole Epiſtle of *Jude*, *Revelation* 2. 14, 15, 20, 22, 23. with a hundred other ſuch) will never blame me for bitterneſſe, bloodineſſe, inveterateneſſe, *&c.* furiouſneſſe and over-eagerneſſe in my oppoſing Errors and falſe Teachers, who according to my poor meaſure have endeavoured in oppoſing Errors, to follow the Example of Chriſt and his Apoſtles, though I have fallen far ſhort of my duty in this kinde, not improving my time and Talents, but wanting in that Zeal, Courage, Diligence, requiſite to this work: (And however *Cretenſis* and his Compeers think I have over-done) yet I have great cauſe to be deeply humbled for doing no more, and to hie me into my Study, and cry, *miſerere mei Domine*: But to draw to a concluſion, I ſhall in this caſe Anſwer *Cretenſis* and all the Sectaries who accuſe me, and cry out of my eagerneſſe and over-doing, as *Luther* did *Eraſmus*, charging him for too much vehemency.

But

Quod autem vehementius egerim, agnosco culpam, si culpa est, imo testimonium: hoc mihi in mundo reddi in causa Dei mirifice gaudeo: Atque utinam & ipse Deus id testimonii in novissimo die confirmaret? Quis tum beatior Lutbero, qui tanti sui sæculi testimonio commendatur, quod veritatis causam, non segniter nec fraudulenter sed vehementer satis vel potius nimio egerit? tum illiud Ieremiæ feliciter evaserim, maledictus qui facit opus Dei negligenter. Lutherus *de servo Arbitrio.*

But that I have dealt in this cause more vehemently I confesse it a fault, if it be a fault; yea I do wonderfully rejoyce this testimony to be given to me in the world in the cause of God: And O that God himself would confirm this testimony in the last day, who then should be happier then Luther, *who is commended by such a testimony of the age he lived in, that he did not handle the cause of truth slothfully and deceitfully, but vehemently enough, or rather too much? Then should I happily escape that of* Jerem. Cursed be he that doth the work, *&c.*

5. The bitternes, bloodines, &c. with which *Cretens.* labours to load me, will be found in *Cretensis* and the Sectaries, and as they grow in power and number, will be discovered every day more and more; can any man think that *Cretensis* who hath so much rage and malice in his heart, and so much gall in his pen, (as he discovers in this Book against all Presbyterians) would not if he had power do as much with his hands, and be another *Bonner*, or another *John* of *Leyden*? God keep the Presbyterians out of the hands of the Independents and Sectaries when they come to have power, and think they are strong enough to Master them; doth not *Cretensis* discover his bloody mindednesse against me in the three last lines, of this 15. Section, inviting as it were some of his Sectaries to fall upon me, preaching that doctrine to them, *That whatsoever I shall suffer by any Sectary for writing against them, I shall suffer but as a Malefactor and an evil doer*; Now for proof of the bloody mindednesse, persecution and liberty of Conscience which the Sectaries will give the Orthodox, when they come to be stronger, and of all the means they use, and wayes they take to give the Presbytery liberty of Conscience, I shall in my full Reply to *Cretensis*, speak at large; only for present thus much, they labour to get all the power of Arms they possibly can into their hands, and the command of all the great Towns and Cities, and by one way or other to turn out of place, keep out, obstruct, blast all cordial zealous Presbyterians, all which, no doubt, are done to give the Presbyterians liberty of conscience, and now they give the Presbyterians good words *viz.* that they will send them packing to *Rome*, that it were a good deed they were hanged, and knocked on the head, their guts goared out, that they are Antichristian Priests, cursed Priests, damned Priests, with such like; all which no doubt, are forerunners of the liberty of Conscience the Sectaries intend for the Presbyterians; and for the proof I will give *Cretensis* a few instances. The first is

from

from *Lynne*, (a place well known to *Cretensis*) concerning one *Johnson* a Sectary and a Cannoneer, who discoursing concerning Presbyterians 'and Independents, said that Presbyterians would have their guts goared 'out; and being answered that the Presbyterial government was ordered 'by both Houses of Parliament, and that he be-'ing in the service ought not to speak against 'them, he answered for all that, they should have 'their guts goared out: Now this and more will be averred upon oath, and is subscribed by four hands, *John Feek*, *Robert Cutford*, *Thomas Ellis*, *Richard Robinson*. *March* 7. 1645. The second is of my self, old unknowne both by a godly Minister, and by a Gentleman of worth and honesty, who were ear witnesses; namely, that that it was pity I was not hanged for an example for making my last Book, and that it were a good deed I were knockt on the head. A third is of another Minister, a Presbyterian, an active man, some Independents in the hearing of a minister (who relates it) said, they hoped ere long to see him in *Lollards* Tower: The last I shall instance in, is a passage out of a Letter sent from *Dover* subscribed by five hands, concerning an Independent there, one Master *Muscal*, that in his expounding the Scriptures, with much vehemency cries out to the people against our present Ministery, *your Priests, your damned Priests, your cursed Priests, &c.* Now *Cretensis* I challenge you in all my *bloody negotiations* against the Sectaries (as your phrase it) to show in any of my Books any such passage against the Sectaries as these are, or any so bitter as I can produce out of yours and other of your Saints Books, as *Arraignment of Persecution. &c.*

This sent up to a Parliament man, and a true Copy of this given me by a Member of the Assembly.

This Letter was written to a Member of the Assembly, and the whole Letter printed *verbatim* follows afterwards.

Cretensis in Sect. 18. and 19. layes down four things, 1. That in the 70. Error of this Catalouge I intended to arraign his opinion concerning the *imputation of Faith, and non-Imputation of Christs righteousnesse in Justification.* 2. That I do falsly and forgingly represent the opinion by fathering that mungrel expression *to credere* upon it, and which is no where used by him throughout the Controversie. 3. That I charge him to quote *Calvin*, *Bucer*, & affirm others for his opinion in the point of *Justification*, whom yet I affirm to be professedly of another judgement in the Doctrine of *Justification*, which he declares to be false, and then quotes some places out of *Calvin*, *Bucer*, for the justifying of himself, and disproving my former Allegation. 4. He recriminates, asperses, and jeers at me, that in my going about to rectifie the mistakes of others, and being the great *Aristarchus* of the Errors, and Heresies of the times, have my self vented Atheological and putid assertions in the point of *Justification*, as in *Gangræna page.* 22. in the margin, and that if *Calvin*

and *Bucer* be not for him, but I ſhall ſtand ſtill to deny it, he muſt profeſſe ingenuouſly that he knows no reaſon but to judge me uncapable of the Engliſh ſenſe of a Latin ſentence; and that if I deny *Calvin*, *Bucer*, and others whom he quotes to be of the ſame judgement with him in the point of *Juſtification*, then I either ſhew my ſelf to be a very illiterate man, and not able to conſtrue a peece of plain Latin, or elſe charge *Calvin*, *Bucer*, and the reſt, with being of a judgement as contrary to themſelves as to him, and then quoting *Calvin*, ſpeaks to me, *If I can conſtrue Latin, to confeſſe in Engliſh whether* Calvin *be of a differing judgement from him in the point of Juſtification.*

Reply. 'Tis a ſign *Cretenſis* hath a guilty conſcience, that upon the naming of an Error about *Juſtification*, without the leaſt reflecting upon him in any kind, he ſhould take it ſo to himſelf, as to ſay I meant him particularly; there are divers other Sectaries beſides *Cretenſis* who hold this Error, whom I might aime at, and did intend as well as Maſter *Goodwin*. Secondly I have neither falſly nor forgingly repreſented the opinion in uſing that expreſſion of τὸ *credere*, though I ſhould grant that to be true, (which yet I do not) that *Cretenſis* hath never in Sermons, Diſputations nor Books written by him expreſſed himſelf after this manner. 1. Becauſe there being other Sectaries beſides *Cretenſis* holding the ſame opinion, if they have uſed Τὸ *credere* in Diſcourſes, and defended it, that's enough to juſtifie me. 2 In *Cretenſis* Books of juſtification, 'tis more then once affirmed *in terminis* that *Faith in a proper ſenſe, is imputed to juſtification, and not Chriſts righteouſneſſe imputed*, and now indeed he ſayes and unſayes, ſhuffles and cuts, ſeems to ſay the ſame with other Divines, and then preſently the contrary, I ſhall ſhow (God willing) at large in my full Reply. 3. Τὸ *credere* uſed by me in ſetting down this Error, cannot be juſtly termed a repreſenting the opinion falſely and forgingly, it being uſed commonly by all Divines that handle this opinion, both by the Orthodox who writ againſt it, and thoſe who are for it: *Arminius* holding this opinion, uſed this expreſſion as learned *Gomarus* in a Conference held with * *Arminius*, proved from *Arminius* own hand writing, wherein he maintained that in mans juſtification before God, the righteouſneſſe of Chriſt not to be imputed to juſtification, but faith it ſelf, or Τὸ *credere* by the gracious acceptance of God to be that righteouſneſſe of ours by which we are juſtified before God; yea, and * Mr. *Wotton* himſelf *Cretenſis* Maſter ſpeaks ſo, but when we ſay faith juſtifies, we underſtand *ipſum credere*, τὸ πιϛεύειν; 3. For that charge againſt *Cretenſis* of quoting *Calvin*, *Bucer*, and and others for him, when they are known *ex profeſſo* to be of another judgement, 'tis moſt true and juſt, and a man would wonder at the impudency

* *Præfat. ad Eccl. ante Acta Synod. National, Dordr.*

* Wotton *de Reconcil. par 2. lib. 1. cap 15. pag. 175. 176.*

impudency of *Cretenſis* to deny it, and to quote *Calvin* and *Bucer* again as he does; and before I have done with *Cretenſis* it ſhall appear that I will make good the charge againſt him, and yet neither ſhow my ſelf a very illiterate man, not able to conſtrue a peece of plain Latin, nor yet charge *Calvin*, *Luther*, and the reſt with being of a judgement contrary to themſelves, but diſcover him to be an impudent caviller and falſifier of Authors. As for thoſe very places quoted by him out of *Calvin*, they prove not the thing he quotes them for, and therefore did wiſely forbear to engliſh them: He wretchedly and miſerably wreſts them, as that on *Galath.* 3. 6. where *Calvin* both in the words going before the words quoted by *Cretenſis*, and afterwards at large, ſhowes he takes faith not in a proper ſenſe, but in a Relative, reſpecting the object; and to ſatisfie the Reader, I will quote *Calvins* words upon that place next immediatly following the ſentence quoted by him out of *Calvin*. *Ergo juſtificari fide dicimur, non quia fides habitum aut qualitatem in nos transfundat: ſed quia deo accepti ſumus. Cur autem fidei tribuitur tantus honor, ut vocetur cauſa juſtitiæ noſtræ; primo ſciendum eſt eſſe cauſam inſtrumentalem duntaxat; nam proprie loquendo, juſtitia noſtra nihil aliud eſt quam gratuita Dei acceptio, in qua fundata eſt noſtra ſalus: Sed quia Dominus teſtimonium amoris nobis amoris ſui & gratiæ per Evangelium reddendo, illam quam dixi juſtitiam nobis communicat: ideo fide illam percipimus. Ergo quam fidei tribuimus hominis juſtificationem non de cauſa principali diſputamus; ſed tantum notamus modum quo perveniunt homines ad veram juſtitiam. Juſtitia enim hæc merum eſt Dei donum, non qualitas quæ in hominibus hæreat, ſed fide tantum poſſidetur, neque id merito fidei ut ſit quaſi debita merces: ſed quia fide recipimus quod Deus ultro donat.* I forbear to Engliſh this paſſage leaving it to *Cretenſis*, to have a proof of him whether he will not be as falſe in his tranſlations as in his quotations; So thoſe words of *Calvin* on *Rom.* 4 3. *v.* 6 make nothing at all to prove the Imputation of Faith and the non-Imputation of Chriſts righteouſneſſe, but even upon thoſe verſes *Calvin* expreſſes ſeveral paſſages to the contrary, as they who turn to the places may ſee: And for *Bucer* Mr. *Wotton* himſelf acknowledges he was of another judgement, ſpeaking thus of him, *whom I perſwade my ſelf to have been the Author of this opinion of Imputation*; beſides Reformed Divines generally, not only two or three, but all are againſt this opinion of the Imputation of faith, and non-Imputation of Chriſts righteouſneſſe, and for proof of this the Reader may peruſe Mr. *Robroughs* examination of *Cretenſis* Treatiſe of Juſtification, firſt part page 9, 10. where he ſhowes that all our Divines are againſt *Faith in a proper ſenſe*, *Luther*, *Calvin*, *Bucer*, *Parcus*, *Urſinus*,

Wotton. *de Reconc.* part. 2. *l.* 1. *cap.* 14. *Quem ego de imputatione opinionis authorem fuiſſe mihi perſwadeo.*

Muſculus, &c. (however *Arminius* and *Bertius* were for it) unto which *Cretenſis* never to this day made any Reply (though he vapors and brags thus of his opinion of *Imputation of Faith*) So alſo the Preface to the Churches, ſet before the Acts of the Synod of *Dort* ſhowes the ſame by *Gomarus* particularly inſtancing in, and convincing *Arminius* of his Heterodoxnes from holding of this opinion, that in juſtification the righteouſneſſe of Chriſt was not imputed, but beleeving: And now conſidering all this, and much more that hath been ſaid and written to *Cretenſis*, I cannot but wonder he ſhould be ſuch an impudent *Cretenſis* as to bring theſe places out of *Calvin*, *Bucer*, *Pareus*, and can give no other reaſon of it, but that of *Paul* to *Titus* concerning Hereticks, *that the man ſins in this, being condemnd of himſelf*; and for this Error, and many more which *Cretenſis* holds (notwithſtanding all his palliating and daubing) I hold them ſo great, and the differences in opinions between him and I to be of ſuch moment, that as *Gomarus* told *Arminius*, he durſt not appear before the judgement ſeat of Chriſt with his opinions, ſo neither would I with *Cretenſis* opinions, nor his wayes of managing them for a thouſand worlds: As for *Cretenſis* charging me with venting Errors in the point of juſtification, whilſt I was reckoning up the Errors of others, I Reply, *Cretenſis* takes advantage from a word or two left out by the Printer in the margin of my Book, which was not the fault of my Copy, as I am ready to ſatisfie any man, and to make it appear undeniable, beſides in the ſecond impreſſion of my Book (which came forth full fourteen dayes before *Cretenſis* Anſwer) the miſtake was amended; however the ſenſe of the word before it was amended eaſily ſhewed where the fault was, though *Cretenſis* aggravate it ſo high, as to make it amount to Atheological and putid aſſertions. But in one word to ſtop the mouth of *Cretenſis*, what I ſay of Juſtification in the margin of *page* 22. *tis* verbatim to a tittle in the new Annotations on the Bible, made by the joynt labours of certain learned Divines appointed thereunto by Authority, and whatever in the firſt impreſſiō was miſtaken in that particular by the fault of the Printer, was in the ſecond long before *Cretenſis* Animadverſions amended by me, ſo that the Reader may obſerve that *Cretenſis* for want of matter findes fault where the fault is confeſſed to his hand; and had I any hope *Cretenſis* could underſtand Latin when it makes againſt his opinion of the imputation of faith, and would be convinced, I would turn him over to divers learned men to Engliſh their Latine ſentences, as *Peter Martyr*, *Lubbertus*, *Sibrandus &c.* where the man ſhould read other manner of evidence againſt non-imputation of faith, and for imputation of Chriſts righteouſneſſe, then ever he yet offered in all his ſermons and diſcourſes about juſtification; but for a concluſion, *Cretenſis* anſwer me one queſtion, why did you not as well except a-

gainſt ſome other opinions named in my Catalogue, *viz.* 84. 85. as this 70. of faith in a proper ſenſe imputed to juſtification; you were as much named and particularized in them as in this, and they call you Father as well as this; but I ſuppoſe the reaſon you were not yet willing in publique to own thoſe Children, and ſo would take no notice of them, though I doubt not thoſe and other things laid down in my Book (though without your name written upon them) enraged you, and have made you as a Bear robbed of her whelps, to think that I ſhould know ſo much by you.

Cretenſis, p. 27. Sect. 22. labours to clear himſelf from a paſſage I charged him with, that he ſhould utter in a Sermon againſt the Parliament and their power, &c. ſaying, 'It was nothing elſe but a manifeſt and clear truth, and that which 'had paſſed the trial of Presbyterian fire it ſelf, & was come forth in ful weight 'without ſuffering the leaſt damage or detriment by it, and if any ſuch gap was 'opened by it to ſlight their Authority and power, he knowes no wilde Beaſts 'have broke in at it, but ſome Presbyterians; and then goeth on according to 'his Dialect to inveigh againſt me for ſtriking at the root of Parliamentary Au-'thority and power, becauſe that I finde fault with his truth (as he cals it) *viz.* his ſpeaking ſo diſgracefully and contemptibly of the Parliament.

Reply. O the impudence and incorrigibleneſſe of *Cretenſis*, after ſo high an offence committed by him againſt Parliamentary Authority, complained of to a Committee of Parliament, upon the debate of it judged by ſome of the Committee to be an offence of that high nature, that theſe words were expreſſed of him, & of his offence, that he as much or rather more deſerved to be hang'd then the Arch-Biſhop, yea the whole Committee judged it of ſuch a nature and crime, as too great for them to cenſure, ſo that it was ordered to be reported by the Chair-man to the Houſe it ſelf, and Maſter *White* told me more then once, he was by order of the Committee to report it (though by many great buſineſſes of the Kingdom he was hindred) now I ſay that after all this *Cretenſis* ſhould in the ſight of the ſun juſtifie it for a manifeſt and clear truth, and flye out upon me and my Abbettors for finding fault with him, is a ſtrange hight; certainly *Cretenſis*, if what you had ſaid had been ſuch a manifeſt and clear truth, tis wonder ſuch words ſhould be ſpoken in the Committee of it, and the thing ordered to be reported to the Houſe it ſelf, as to high for a Committee; and that your words ſpoken againſt the Parliament were not a manifeſt truth; I refer the Reader to ſuch a Book of Mr.* *Pryns*, to your own confeſſion in your Anſwer to him, and to the Record kept by the Comittee for Plundred Miniſters.

As for the reaſon you intimate why that which was uttered by you, was nothing els but manifeſt &

* *Maſter* Pryns Truth Triumphing over Falſhood, *Epiſtle Dedicat. and in the Book* 106 107 108 *where Mr.* Prin *both laies down his paſſages againſt the Parliament, and confutes fully his juſtification and pleading for them.*

clear truth, because it hath passed the trial of Presbyterian fire it self, & is come forth in full waight, without suffering the least dammage or detriment of it, that is, upon complaint and examination of it by a Committee of Parliament you are come off, and not censured. I Reply, the Reader may observe that Presbyterian fire is a cooler, softer, gentler fire then the Independent fire, and that the presbyterians are not so hot crying for *fire from hell to destroy all those who receive the Lord Christ, only because their faces are not instantly set to receive the Traditions of their Discipline and Doctrine*; for *Cretensis* hath passed the trial of Presbyterian fire it self, and is come forth in full waight without suffering the least damage or detriment by it: I beleive if either I, or any known cordial Presbyterian in *England* in speaking against the Independent party, had said so much to the vilifying and contempt of the Parliament as *Cretensis* did, in speaking against Presbyterians, and we had come to the trial of Independent fire it self, we should never have come forth in full waight without suffering the least damage or detriment by it, but we should have carried to our graves the scorching and skars of that fire, if not wholy consumed by it. 2. Though you were one of the first, yet you are not alone, nor the last of those who by writing or speaking having uttered things against the Parliament, and being questioned by Committees have passed the trial of Presbyterian fire, and come off too, witnesse your brother *Lilburn*, and yet all they have said and written, have not been manifest and clear truths: You who are Independents and Sectaries have priviledges in many things which poor Presbyterians have not; you have a priviledge to steal horses, *Cretensis pag.* 34 whereas 'tis a great fault in Presbyterians to look over the hedge; you have a priviledge to set up Churches and a Government of your own without leave, or waiting on the Parliament; but 'tis a great offence in the Presbyterians to Petition the Parliament in all humility to settle the Presbyterian Government, witnesse those many reproches in some printed news Books (those pensioners of the Independent party) as also the bitter preaching against their Petitions by some Independent Ministers, with the hard speeches cast out against them by the Independent party, You belike have a priviledge to preach, print, speak any thing against Parliament, their Ordinances, Orders, Covenant, Members: yea to act against their Votes, Ordinances, *and to passe the trial of Presbyterian fire* (as you terme it) *and to come forth in full waight without suffering the least damage or detriment*, whereas I am perswaded a great deal lesse preached or printed by Presbyterians, would have been censured to be burnt by the hand of the common Hangman, and the men themselves in danger of hanging.

Thirdly, *Cretensis*, you have no such reason to boast so of what you have preach'd

preach'd, that tis a manifeſt and clear truth and hath paſſed the Presbyterian fire it ſelf, and is come forth in full waight, &c. till you know what the ſenſe of the Houſe of Commons will be upon it; when 'tis reported to the Houſe according to the order of the Committee, and the Houſe hath cleared you, then you might better have uſed theſe words; but *Cretenſis*, though you ſay the bitterneſſe of death is paſt, all danger is over, you may be deceived, *quod defertur non auferetur*, the Houſe may be at more leaſure and call upon ſuch kinde of things, and upon a review you may be made to know what 'tis, not only to ſlight and vilifie a Parliament, open a gap to a total contempt of all their Authority and power, but when you have done ſo, then openly and publikely to juſtifie that what you have ſaid is a manifeſt and clear truth. *Cretenſis* I tell you plainly, I would not for all the Books in my ſtudy, the Independens could prove ſuch words ſpoken by me againſt the power and dignity of Parliament, how light account ſoever you make of them.

Fourthly, the Reader may by this clearly ſee what to judge of *Cretenſis* charging me and my Book with lying forgery &c. when as he is not aſhamed to tax me in this place, that I could not lightly have uttered any thing that ſtruck more dangerouſly at the very root of all Parliamentary Authority and power, then to ſay that *Cretenſis* in ſpeaking againſt the Parliament and their power, opened a gap to ſlighting of their authority and power; what a ſtrange art and faculty hath *Cretenſis* as of making all Authors for him, though they writ againſt him; ſo of making maſter *Edwards*, and his Abettors in pleading for the Parliament againſt *Cretenſis*, to ſtrike dangerouſly at the very root of all Parliamentary Authority and power? and that notwithſtanding for the words *Cretenſis* ſpake againſt the Parliament he was complained of to the Committee of Plundered Miniſters by underſtanding men and cordial to the Parliament, and the matter ſo deeply reſented by the Honourable Committee, as I have already expreſſed; but the truth of it is, *Cretenſis* in all his writings, both in point of opinions, and words that he utters in defence of them, he will ſay any thing as manifeſtly contrary to truth, as to affirm black is white, and darkneſſe light; neither will he be beaten out of it by any reaſon, but hides himſelf, and clouds things in a multitude of words, where an ordinary Reader loſes himſelf as in a wood.

Fifthly, 'tis ſtrange *Cretenſis*, you dare ſay that you know none but Presbyterians have broken in at the gap you have made, do you not know what *Lilburn* hath done? beſides have you not read *Englands Birthright*, *The Ordinance for Tythes Diſmounted? cum multis aliis?* you indeed lead the way, and was the firſt of all the pretended friends to the Parliament, out of diſcontent in miſſing a place in the Aſſembly) who ſpake ſo ſlightly and ſcornfully of the Parliament.

Parliament; but many have followed you and broken in at it, both in Sermons, Discourses, printed Books, especially when any thing the Parliament was about displeased them: but as for the Presbyterians respects, duty, patient waiting on the Parliament, as 'tis already evident to many; so I doubt not, but in due time it will be manifested to all the world to their Honour, and the shame of the Independent party; and I challenge you to instance in any one Presbyterian, who hath either abused the whole Parliament, or singled out many particular Members by name, as many of your Sectaries have done; but of the difference in the carriage and behaviour of the Presbyterians to the Parliament, and of the Sectaries to the Parliament, I have at large satisfied the Reader in *Gangræna*, page 56, 57, 58, 59, 60, 61. all which *Cretensis* takes no notice of, not giving the least answer unto it, and therefore *Cretensis* before you vapour any more in this kinde, remember in your rejoynder, to answer all I have said against your party, in those pages now mentioned.

Cretensis Sect. 23. makes a great deal of do, spending many leaves in excusing himself, and some of his Church for bowling on a day of publike thanksgiving, "telling the Reader it was in the evening, and in the company "of Presbyterians, and but for about half an hour; and he relates a story "of four Presbyterians spending an afternoon upon a day of Thanksgiving "in fishing; and threatens that if I go on in telling tales of Independents, "he or some others will tell stories of Presbyterian mistakes in the night, "and of a Presbyterian Angel, who hath committed some foul offence, yea "and that he hath a Manuscript by him concerning Master *Edwards* himself, "which discovereth his jugling, and indirect walking between the two "Towns of *Godalming* in Surry, and *Dunmow* in Essex; and that if there "be no remedy, it will be content to submit it self to the Presse, and there-"fore concludes if I go on to lay open the Sectaries; I have devoted the "names and reputation of all Presbyterians who are obnoxious to the uni-"versal abhorring both of the present and future ages, and therefore saith it "concerns all Presbyterians in general, and the Doctorage of this way "more particularly to heal the Gangren of my pen, and to restrain the fur-"ther spreading of it, otherwise their names and reputations are but so "many dead corpses.

Reply. I shall reserve many things I could answer to this Section, till my full Reply, and for present say these few things; First, *Cretensis* after two whole leaves spent, and a mountain of words cast up, confesses in the close the thing I charged him with, that he played at bowls on a day of publique Thanksgiving, only he minces, extenuates, hides his sin all he may, speaking of it very tenderly, *stirring himself a little by casting a Bowl, betaking him-*

self

ſelf for about half an hour to the exerciſe; the ſun being by that time either down, or very neer it. Now theſe words of *Cretenſis*, brings to my mind that anſwer of *Aaron* to *Moſes* about the golden Calf; *then I caſt the gold into the fire, and there came out this calf*; as if the Calf made it ſelf, and came out without hands: So *Cretenſis* caſt a Bowl &c. How much more becomming a Chriſtian, and a Miniſter of the Goſpel had it been, for Maſter *Goodwin* to have given glory to God, and to have ſaid as *Job*, *If I covered my tranſgreſſions as Adam, by hiding mine iniquity in my boſome*; but as *Cretenſis* throughout his whole diſcourſe, hath twenty & ten fetches about, to palliat, excuſe, ſlite, make a mock of all the horrid Hereſies, Blaſphemies, and Practiſes of all the Sectaries ſpoken of by me, ſo doth he the ſame here of himſelf and ſome of his Church. Now that the Reader may be undeceived, though the firſt relation of this buſines was told me accidentally as it was to another, without inquiry or thought on my part (though then ſo ſpoken, as by circumſtances I concluded it to be true;) yet ſince *Cretenſis* Anſwer came forth I have enquired more particularly into it, and I have it upon good ground to be after this manner; *Cretenſis* preached in the morning, but in the afternoon was at no Sermon, not joyning himſelf to ſpend the latter part of the day with any of the ſociety of Gods people in Thankſgiving for ſo great a victory; but in the afternoon went a walking with ſome of his Church, and after that to Bowls, and inſtead of *Cretenſis about half an hour, that he ſtirred himſelf a little by caſting a Bowl*; he played at Bowls about two hours; and gave over at ſuch time, (which therefore is not probable to be when the ſun was gon down,) that another company came and played after them. Now I could animadvert divers things upon this relation of *Cretenſis*, aſwell as *Cretenſis* hath *pag.* 32, 33, 34, 35. *viz.* 1. that we may ſee Independents have a *priviledge of eaſe*, yea, and of prophaneſſe too, to ſit idle at home, or walk abroad to take their pleaſure, when the poor Presbyterians are either preaching or praying, or elſe joyning themſelves to the Aſſemblies, where preaching, prayer and other holy worſhips are performing; and if *Cretenſis* will pretend he was a weary of his preaching in the forenoon, and ſo ſomewhat indiſpoſed to further labour that day; I anſwer, this is juſt Biſhoplike, who when their Lordſhips had preached in a forenoon, they were ſo weary they could not ſo much as come to Church that afternoon; but *Cretenſis*, though you were ſo weary as you could not preach, could you not have come, and given thanks for the Victory; nay, if that had been too much trouble for your Lordſhip, becauſe of your great wearineſſe and indiſpoſedneſs after your great labors, to have gone abroad to ſome of the Presbyterians Churches; could you not have gathered your Church together in your houſe, appointed ſome of your Prophets to have exerciſed, and you only have ſate by as at other times, reſting your weary

bones

bones. Truly *Cretenſis* in my minde this is a very poor put off, and ſorry ſhift.

2. *Cretenſis* for all his wearineſſe and indiſpoſedneſſe to further labour of preaching, or hearing that day, yet was ſo eager upon his ſports that he knew not how the time went away making a long half hour, reckoning half an hour for two hours; but *Cretenſis* might eaſily miſtake in this, and I ſhall excuſe him, it being uſual for men in their ſports to think time ſhort, and to judge they have not been an hour when they have been playing two or three; but I will ſpare *Cretenſis* and animadvert no farther for preſent, neither on the ſtory nor on his Animadverſions upon it.

Secondly, as for that *Cretenſis* brings by way of excuſe, ſome Presbyterians played with him, &c. I Anſwer, it was their fault and ſin, neither will I go about to plead for *Baal*, nor palliate excuſe things that are evil in Presbyterians, as *Cretenſis* doth all kind of horrid Blaſphemies and Hereſies in his Sectaries: however *Cretenſis* is never the leſſe in fault becauſe of company; and indeed *Cretenſis* being a Miniſter, ſhould have given them (being private Chriſtians) better example, beſides who knows but *Cretenſis* example drew theſe Presbyterians to it, and further 'tis likely theſe Presbyterians had been in the afternoon at ſome Presbyterian Church, offered up to God both a morning and evening ſacrifice of thankſgiving, came from home later then *Cretenſis* and his Brethren, neither doth *Cretenſis* ſay the Presbyterians came forth with him, but as he tels his own tale, he relates that after his walking about a quarter of a mile (which might be a mile, as well as his half hours bowling two hours) and after his coming into the Garden, and ſitting about half an hour in an Arbour (which we may well reckon for an hour to) came in ſome *of Maſter Edwards judgement* of Church-Government; all which being conſidered, makes the matter not ſo bad in the Prebyterians as in *Cretenſis*, but ſuppoſing all this, yet I will not excuſe them.

Thirdly, as for that ſtory of one of the Aſſembly with three more of his com——er ſub-Presbyters, rather four Miniſters in all (expreſſed by *Cretenſis* all a long in a ſcoffing, yea in a prophane manner; bringing in heaven and Gods providence to make up his jeſts and jeers) ſpending a whole afternoon upon a day of Thankſgiving in fiſhing. I greatly blame them, and if there was any ſuch thing, they have cauſe to be aſhamed of it as well as you for your bowling; and it had been fitter for them four Miniſters to have been fiſhing for the ſouls of men, preaching ſomewhere in the afternoon, then a catching of Roaches; and thus you ſee *Cretenſis* I am impartial, not (like the Independents) excuſing all things in Presbyterians as they in Sectaries though never ſo vilde, and therefore your Proverb of *Presbyterians having a priviledge to ſteal Horſes* holds not as you ſee, for I am againſt a *Toleration of them to look on.*

Fourthly, As for your threats of diſcovering Presbyterian miſtakes in the night, and to leave the world to judge whether they be not worſe then Independents bowling on dayes, *&c.* and of the ſtory of a Presbyterian Angel which you will clap to my mouth, and ſtop it for ever: I anſwer, do your worſt, diſcover what *Presbyterian miſtakes in the night* you can, and tell what ſtories you pleaſe of a *Presbyterian Angel*, I fear you not, it will not ſtop my mouth: I bleſſe God, he who *keepeth the feet of his Saints*, hath ſo preſerved me, that I care not what all the Sectaries under Heaven can ſay againſt me, I bleſſe God, I have whereof to rejoyce and glory before men (though before God I know my manifold weakneſſes and tranſgreſſions, and have nothing to glory in but the free mercy of God, and the righteouſneſſe of Jeſus Chriſt) and therefore *Cretenſis* if you mean me, by *miſtakes in the night, and by Presbyterian Angel* (as your words ſeem to inſinuate, ſpeaking unto me, and the Reader may be apt to take your meaning ſo) I ſpeak out, do your worſt, I defie you and all your company to prove any ſuch things, or but the ſuſpition of them; for I muſt tell you *Cretenſis*, I have ever ſince I came to be a Preacher of the Goſpel walked by that rule of the Apoſtle, *Providing honeſt things, not only in ſight of the Lord, but in the ſights of men*: And as for other Presbyterian Miniſters, if any of them have walked looſely and ſcandalouſly, let them look to it, I will be no Patron for them, neither will I have my mouth ſtopped from opening the Errors, Hereſies, Practiſes of the Sectaries, or laying open by name Impoſtors and Seducers, to gratifie the concealment of ſomthing foul in a Presbyterian, let them bear the ſhame of it for all me, and give God glory in confeſſing; only I would deſire *Cretenſis* and the Reader to obſerve the difference between my Diſcourſe of Errors, Hereſies, and Practiſes in Sectaries, and *Cretenſis* diſcovery threatned.

1. *Cretenſis* Diſcovery will be out of revenge, malice, becauſe the Errors of the Sectaries are laid open, and which otherwiſe he implies ſhould not have been diſcovered, and if I would ceaſe laying open the Errors of the times, thoſe ſtories ſhould never have come to light; but now my Catalogue was and is purely out of conſcience, not out of ill-will to any man, but to preſerve many from falling, and to recover others before they are gone too far.

2. The Errors, Practiſes, wayes which I lay down throughout my Book, are the very principles and wayes of the Sectaries as ſuch Sectaries, either being their Opinions, or flowing neceſſarily from them, or are means made uſe of by them to increaſe their way, compaſſe their deſigns, whereas any perſonal miſcarriages of the Presbyterians are far from falling under any ſuch conſiderations; but the fruits of the fleſh and Satan taking advantage upon them, of which things they have no fruit, but are aſhamed and have repented.

3. Theſe Errors and Practiſes in the Sectaries are now found in them, cleaving to them ſince, and not before they turn'd Sectaries, whereas theſe miſcarriages of the Presbyterians, are not now upon them, nor never ſince they were Presbyterians, but may be many years before, when Epiſcopal and fooliſh.

4. The Independents and Sectaries cry up themſelves and their way as a purer, holier way then other mens, making themſelves the only Saints, the Paradiſe of God, the tender conſcienced men, thereupon ſeparating from our Churches, and accounting the Presbyterians as a dunghil; which kinde of notions among the people, crying the Saints, the Saints, tender conſciences, hath gained them more then all their Arguments; and therefore to take off this Argument, 'tis neceſſary to ſhew they are not holier then others, neither have tenderer conſciences, but are looſer, and larger conſcienced men: And I ask *Cretenſis*, when as *Bellarmine* and other Papiſts bring againſt Proteſtants holineſſe of life as a note of the Church of *Rome*, and boaſt of the great holineſſe that is in their Church above what is in the Proteſtants; whether do not the * Proteſtants juſtly and properly to diſprove them, give inſtances and ſtories of the wicked lives and ways of many Papiſts, beſides of the Doctrines in the Church of *Rome*; and if the Proteſtants do it and are blameleſſe, how can it be a fault in the Presbyterians to do the ſame, when they are to anſwer the Sectaries? but now the Presbyterians do not ſeparate from the Independents out of pretences of greater holineſſe, nor cry up themſelves in Sermons and Books as the only Saints, and therefore the Independents cannot ſo juſtly bring theſe things againſt the Presbyterians, as the Presbyterians againſt them.

* Whitaker, *Second Contro. De Eccleſ. quæſt.* 5. *c.* 11 *p.* 342, 343. *Papiſtici Doctores turpes & ſcelerati ſunt & in deliciis vivunt omnes à Papa ſummo illorum Pontifice ad infimum uſq; Parochum multi non nævi modò, ſed flagitia etium graviſſima inter illos reperiuntur. vide ibi plura.*

Willets Synopſ. Second General Controverſie of the Church. Queſt. 3. of the notes & marks of the Church, pag. 98. *Ameſi Bellarm. Enervat. De Notis Eccleſiæ. Leguntur igitur vitæ Pontificum Romanorum, de Sanctitatem Pontificum.*

5. As for that Manuſcript which came to *Cretenſis* above a year ſince concerning Mr. *Edwards*, which diſcourſeth his jugling and indirect walking between the two Towns of *Godalming* in *Surrey*, and *Dunmow* in *Eſſex*, which will be atteſted by good hands, and be content to ſubmit it ſelf to the Preſſe: I Reply, let *Cretenſis* print it when he pleaſe, I challenge him to do it, ſo he print nothing but what he will make good; I remember 'tis a ſpeech of famous Mr. *Bolton* in ſome of his works, *Innocency and Independency makes men of the braveſt ſpirits*, I bleſſe God I have Innocency, knowing nothing by my ſelf of fault in this matter, and I have

have Independency, being an Independent in a true notion, not hanging upon great men, nor hunting after Preferments and great Livings, and I deſire the Reader to obſerve what I ſhall ſay of this matter, *Cretenſis* could hardly have inſtanced in a buſines to make more for my praiſe, and his ſhame, then this; and if he be able to give me any one inſtance of an Independent and Sectary that hath ſo denyed himſelf for the Publike, and for ſtrangers, as I did in that, I ſhall begin to think there are Independents in *England* who ſeek the Publike good, and not their own things. And for the matter of *Dunmow*, I have ſo much certainty and confidence of it, that if it were known commonly, it would turn to my great honor (which here *Cretenſis* threatens me with as a matter of reproach, and indeed the only thing, which belike *Cretenſis* in all his gathering and enquirings after me, could light upon to upbraid me with) as that I dare refer it and ſtand to the Arbitrament of Mr. *Thomas Goodwin*, Mr. *Burroughs*, Mr. *Bridge*, (whom all the world knows, through difference of judgement, are not my beſt friends) whether in that buſineſſe I be to be blamed, or rather have not done a ſingular thing, and like a man who hath walked circumſpectly, avoiding all appearance of evil: And truly *Cretenſis* you may give a loſer leave to ſpeak, which for the preſent I ſhall do briefly (reſerving the large relation, both of *Dunmow* and *Godalming*, to my fuller Reply) and whatever I ſpeak, and much more will be atteſted under the hands of many godly Miniſters, ſome dwelling neer *Dunmow*, and acquainted with this buſineſſe from firſt to laſt, others, Members of the Aſſembly intruſted alſo in it, and under the hands of divers godly perſons of the Town, fully knowing the buſineſſe, together with the Miniſter of the Town, the now preſent Incumbent.

In brief, the great buſineſſe of my *jugling and indirect walking between the two Towns of Godalming in Surrey, and Dunmow in Eſſex*, was this, that to prevent the coming in, and for removing out one gotten in againſt the conſents and liking of the godly people, and the Miniſters intruſted in the buſineſſe to provide for them, my name was made uſe of to the Committee for Plundred Miniſters to be put in for the Sequeſtration of *Dunmow*; and without it, as things ſtood in that caſe (the particular whereof, with that whole buſineſſe from firſt to laſt, I ſhall hereafter relate at large) it was judged both by godly Miniſters and the people, (and therefore I earneſtly entreated to give way to it) there was no other way to effect it; which title I held for a few weeks, meerly for the good of the People, till an able and fit man could be found out for the place; in which time that my name was putting in, and was in, though I was put to a great deal of trouble, and ſome charge in Journeys, riding three ſeveral times to *Dunmow*, beſides other expences for the good of the place, as in diſappointing men to come in upon them, and other-

wise (for there were many difficulties in the business, as will appear when I shall give a full relation of it, and that occasioned by a Sectary or two, partly out of ill will to me, and for fear I should have gone thither, and partly out of disappointment of some reward and thanks, which one of the Sectaries expected in case one fair for it had come into the place, as may without all breach of charity be conjectured by words heard by two godly persons of *Dunmow* Town) and though (my name being made use of) the profits were absolutely sequestred to me at such a time of the yeer, as that I could have made my self whole, yea, a great gainer, yet I never took penny nor farthing of the Living, no nor so much as one penny to pay the charges I had been put unto, for the necessary preserving of the Living to the Town, nor never had penny to this day (which though I conceive I might with a good conscience have taken, there being no reason I should go to war at my own charge) yet because that I might honour the Gospel, and take away all occasion from those who would seek to speak evil of me; and because if I had taken any thing, it might have been interpreted & reported a great deal more; besides all might not have known the reason of it, therefore I forbear so much as ever to receive or touch one penny belonging to *Dunmow*; and truly I believe, if the persons be enquired of who chiefly laboured in this business, to bring in a godly able man to *Dunmow*, and know all passages (men who are meer strangers to me save only in this business) will say such was my care, pains, and faithfulness for their Town (in the midst of many intervenient difficulties cast in by some instruments, who either had a minde to the place, or hoped for something,) that *Dunmow* hath great reason to blesse God for me, and that I was to them as one not seeking my own things, but the things of Jesus Christ, their spiritual good: And now *Cretensis* print when you please your Manuscript you have by you, only be sure it be not drawn up by some persons, who by my means were kept out of the Livings of *Dunmow*, and of *Godalming*, or by some who would have brought them in, but being disappointed of their ends, were vexed, and imagining I might have converted the means of *Dunmow* to my use, (because they would have done so, if it had been in their power) though to be revenged of me by drawing up a story of my jugling, and indirect walking, and putting it into the hand of Master *Goodwin*, to make his use of; but *Cretensis*, let me tell you (however Independents, and Sectaries use to jugle and walk indirectly) I hate jugling, and indirect walking, and am a plain open-hearted man, and I will give you leave to follow me, in all places this 22. yeers last past where I have lived and preached, from *Cambridge* to *Walden*, and from *Walden* to *London*, and in *London* from one place and Church to another, and from *London* to *Harford*, and *Harford* to *London*, and from *London* to *Isleworth*,

and from *Iſleworth* to *Godalming*, &c. and to charge me juſtly if you can with juggling and indirect walking: I am confident that in all thoſe places I have left a good favor, and none will blame me either for life or Doctrine unleſſe they be Sectaries or Cavaliers, yea I know there are ſome Independents who were ſo convinced of my diligence, painfulneſſe in my work, unblameable good converſation, that however they love me not for oppoſing their way, yet upon all occaſions will teſtifie for me againſt the fury and violence of ſome: But *Cretenſis* let me tell you, I wonder how you dare ſpeake of my juglings and indirect walking, when as the tricks and juglings of your party are ſo many, and ſo manifeſt to all the world: I could write a good large Book of this Subject, the juglings, indirect walking, equivocations of the Sectaries, yea of their jugling between two Places and things: I could tell *Cretenſis* now (but that I muſt remember tis not my large Reply) of his juglings and indirect walkings between his Fellowſhip in the Colledge and a wife (both againſt the Statutes, and I think againſt his oath) between the two towns of *Raynum* and *Lyn*, between *Raynum* and *Yarmouth*, *Raynum* and *Norwich*, between *Raynum* and *London*, between his two Churches and Livings, his Pariſh Church, and his new ſeparated Church, between his Vicaridge of *Coleman* ſtreet after Voted to be Sequeſtred, and his gathered Church; as alſo his juglings in his Sermons and diſcourſes, ſaying and unſaying, affirming and denying, but I ſpare him; I could tell *Cretenſis* of Mr. *Peters* juglings and indirect walking for four yeers by gone between old *England* and new *England*, having every Spring taken his leave in the Pulpit of old *England*, and yet he is not gone; of his jugling and indirect walking between the Weſt and *London*, *London* and other Countries to make* Burgeſſes for Parliament; I could relate alſo Maſter *Wells* his halting between *Giles Criplegate* and New *England*, between Mr. *Walker* and the money for the poor childrens ſending over to New *England*; I could tell a ſtory of an Independent Miniſter who ſought to have, and actually had about foureſcore pounds for that which he never preached one Sermon for, coming into the Sequeſtration about Michaelmas, after all the Harveſt was in; as alſo of another Independent Miniſter (who hath got well with his riding between places) who had fourty pounds in ready money upon his admittance to be Chaplain of a Regiment, who after he had received it, never came at them, nor looked after them, not ſo much as given one Sermon, or ever provided any man in his place: I could tell of the juglings and ſhuffings of the Independents about their

*Vid. *Minors no Senators*, pag. 26. Theſe laws would ſave that Vbiquitary perturber of, ſollicitor, and ſtickler at moſt of our late elections Mr. *Hugh Peters* a great deal of unneceſſary, unfitting pains, ſolliciation, and abuſe of the Pulpit, to the peoples great diſguſt, for his own private lucre, and advancing the deſigns of his party

their new Model of Church-Government, their many pretended excuſes why they put it not forth, as alſo of Independents juglings and indirect walkings to the raſing of their own foundation, both in the point of the * Sacrament and Church-Government, but I ſpare them for the preſent. In one word, the Reader may ſee the clear difference between my juglings and indirect walkings between *Godalming* and *Dunmow* and the Independents walkings, they take 40. pounds nay 80. li. for preaching never a Sermon, taking never a journey, being at no coſt, pains nor trouble; but Mr. *Edwards* makes three journies from *London* to *Dunmow* backward and forwards (each journey being 64. miles) preaches Sermons when he comes there, is at a great deal of trouble in *London*, yea and ſome charge for the good of *Dunmow*, and when many pounds lies in his power to pay himſelf well for all this, he takes not one penny nor farthing, and is not Mr. *Edwards* then a great jugler and indirect walker? *Cretenſis*, ſhew me but ſuch an Independent Jugler and indirect walker guilty of this fault, *Et eris mihi magnus Apollo*; Certainly *Cretenſis* if your informations of *Presbyterian miſtakes in the night*, and your *ſtory of a Presbyterian Angel* wherewith you threaten me if I meddle any more with the Independents, prove no better then the *Manuſcript by you which came to your hands about a yeer ſince concerning Mr.* Edwards *himſelf, which diſcourſeth his jugling and indirect walking between* Godalming *and* Dunmow, inſtead of hurting the *names and reputations of Presbyterians, and making them ſo many dead corpſes*, they will cauſe the names and reputations of *Cretenſis* and his Informers to be like ſo many ſtinking Carrions, and by this one inſtance of *Cretenſis Manuſcript* upon which he puts ſuch choyce ſpecial marks of truth, *as that the writing will be atteſted by good hands*; *and if there be no remedy, will be content to ſubmit it ſelf to the Preſſe*: *Cretenſis p.* 34. the Reader may judge of all his other informations, and lawfully conclude, if his Manuſcripts ſo and ſo qualified be ſuch as he could hardly have inſtanced in a buſineſſe more to Mr. *Edwards* honour, and yet according to his Manuſcript is framed for his reproach, what muſt his looſe informations be by word of mouth, eſpecially taken up from Anabaptiſts and looſe perſons who care not what they ſay of the Orthodox godly miniſters, whom they look upon now as the only great block in their way of Error, liberty and confuſion.

* *Vid.* Independ. raſing their foundation, *p.* 2, 3, 4, 5.

Cretenſis pag. 41. and 42. ſpeaks of a long formal ſtory of one *Nichols* living about Moor-fields, &c. related by me in *Gangræna*, *pag.* 78, 79. 'of which ſtory *Cretenſis* ſaith tis long, the particular forgeries in it numerous beyond meaſure, in which reſpect he deſires the Reader to make the 'computation, which he may do with exactneſſe enough in comparing Mr 'Edwards,

'*Edwards* Relation with ſome lines given in to him by Mr. *Burroughs* in wri-
'ting anent the buſineſſe, and then *Cretenſis* ſets down what Mr. *Burroughs* gave him in writing, which is to a tittle, as followes. *That Story Mr.* Edwards *hath* pag. 79. *of one* Nichols, *and of a meeting concluded of, occaſioned by ſome vile opinions vented by that* Nichols; *where Mr.* Greenhil *and my ſelf (he ſaith) was, together with divers paſſages that he relates came from me at that meeting is all falſe. I know no ſuch man as this* Nichols, *I never heard there was ſuch a man in the world, till* I *read it in Mr.* Edwards *his Book. I to this day know of no meeting about him, or any of his opinions either intended, deſired, or reſolved upon, much leſſe that there was any ſuch meeting. The next Lords day after Mr.* Edwards *his Book came forth, Mr.* Greenhil *asked me whether* I *knew of any ſuch meeting with that* Nichols; *for his part he wondred to ſee ſuch a thing in Mr.* Edwards *his Book, for he knew of no ſuch meeting.*

This paſſage in *Cretenſis* anſwer of all others (eſpecially becauſe of Mr. *Burroughs* teſtimony given in writing under his hand, beſides mention made of Mr. *Greenhil* to in this teſtimony, that he knew of no ſuch meeting with *Nichols*, but wondred to ſee ſuch a thing in Mr. *Edwards* his Book) took moſt with many to weaken the truth and credit not only of this ſtory related by me of one *Nichols*, but of many other Relations in my Book, this being objected to many of my Friends; you ſee what Mr. *Burroughs* hath given under his hand; and therefore becauſe of the great name of Mr. *Burroughs* and Mr. *Greenhil* (which *Cretenſis* makes uſe of here) to make my ſtory numerous in particular forgeries beyond meaſure, I ſhall inlarge upon it, to make good the truth of it, notwithſtanding Mr. *Burroughs* teſtimony to the contrary, and *Cretenſis* comments and gloſſes upon Mr. *Burroughs* writing, and my ſtory; and now what if my ſtory of *Nichols* prove true, and and that in all the particular branches in it, where is *Cretenſis* then? in what predicament will *Cretenſis*, Mr. *Burroughs*, and Mr. *Greenhil* be found, and that tis certainly true, and hath been teſtified again and again, both to me and to many others, both Miniſters and Citizens ſince my Book came forth, I deſire the Reader to mark what follows.

For the firſt part of the Story related by me *pag.* 78. concerning one *Nichols* coming into *Stepny* Pariſh, and to Mr. *Greenhils* face juſtifying thoſe wicked Opinions there ſet down, as that *God was the Author of all ſin, &c.* (yea maintaining more then I have particularly mentioned in *pag.* 78. namely, *That children owe no obedience to their Parents except they be godly*) 'tis moſt certainly true, and Mr. *Greenhil* dares not deny it; and for proof of it, Mr. * *Randal* an eare and eye witneſſe related it to me, and

* This Mr. *Randal* is known well to many godly perſons, and is a godly man, a Schoolemaſter about *Stepny*, and a Miniſter alſo, not that *Randal* the *Antinomian* and *Familiſt.*

to

to others, yea ſince *Cretenſis* Book came forth that denies the truth of this ſtory; I have asked Mr. *Randal* of it, and he affirms it to be undeniably true; and for to evince the truth of it, Mr. *Randal* told me theſe circumſtances, *viz.* who were preſent when *Nichols* did maintain theſe opinions to Mr. *Greenhil*, namely, beſides himſelf one *Oates* a Carpenter, and divers women; as alſo Mr. *Greenhil* could not ſtay long with this *Nichols*, being to go forth to ſome place where he had appointed to come, and ſhould be ſtaid for; ſo that thus far the ſtory is without all queſtion true, and I am confident Mr. *Greenhil* upon new conſideration and rubbing up his memory, will ſpeak no more ſuch words to Mr. *Burroughs*, as to wonder to ſee ſuch a thing as this in Mr. *Edwards* Book, and that he knows of no ſuch meeting. Now for the ſecond part of the ſtory, namely that at a meeting where Mr. *Burroughs* was preſent, with divers others, Mr. *Greenhil* did relate unto his Brother *Burroughs* this ſad ſtory of *Nichols* venting theſe opinions forementioned, and upon that, how all the Diſcourſe following related by me in this ſtory of *Nichols*, *page* 79. yea more paſſed between Mr. *Greenhil* and Mr. *Burroughs*, is as certain as the firſt; and for proof of it one Mr. *Allen* of *Stepny Pariſh*, a godly underſtanding man who was upon the place, and heard all, related it to divers in Mr. *Bellamies* ſhop in my hearing, of whom after he had made an end of ſpeaking to the company, I enquired more perfectly how he knew all this to be true, and whether he was an ear witneſſe, and got him to name over the opinions again, and to repeat other paſſages to me for the help of my memory, and for fear leſt I ſhould miſtake the relation, ſo ſoon as Mr. *Allen* had done, I went immediatly home, and writ down in my Diary the whole buſineſſe from firſt to laſt, with the day of the moneth, the place, and perſons, when, where, and to whom alſo beſides my ſelf it was told: And further then all this, ſince my Book came forth, and *Cretenſis* Anſwer to it, though this ſtory is branded by *Cretenſis to have particular forgeries in it, numerous beyond meaſure*, and all *Nichols* Opinions related by Mr. *Greenhil* to Mr. *Burroughs*, with divers paſſages mentioned by me to come from Mr. *Burroughs* at that meeting, all affirmed to be falſe, yet Mr. *Allen* (before ever I ſpoke one word with him coming into Mr. *Bellamies* ſhop accidentally, where when he came in ſome company were ſpeaking of *Cretenſis* Anſwer to my Book, and of this very paſſage of Mr. *Burroughs* under his hand brought by *Cretenſis* to diſprove that ſtory) of his own accord juſtified the ſtory of *Nichols* coming to Mr. *Greenhil* and Mr. *Greenhils* relating it to Mr. *Burroughs*, with all the diſcourſe following upon it, ſaying I am the man that told it Mr. *Edwards*, and that in this ſhop, and Mr. *Greenhil* and Mr. *Burroughs* dare not deny it; for the ſtory (ſaith Mr. *Allen*) is moſt certainly true, and all the miſtake is of thoſe words *a meeting con-*

cluded

concluded of, where Mr. *Greenhil* ſhould relate theſe Opinions, whereas the making known of thoſe Opinions and the Diſcourſe upon occaſion of them was not at a ſet meeting on purpoſe appointed for that occaſion, but at a uſual meeting on the Lords day after Mr. *Burroughs* his preaching in the morning, where at Colonel *Zacharies* houſe Mr. *Burroughs* Mr. *Greenhil* and divers godly perſons uſe to meet; and as Mr. *Allen* ſaid this in the preſence and hearing of three godly Miniſters and divers Citizens, ſo hath he (as I am certainly informed) drawn up with his own hand for the Preſſe a Narration of this ſtory of *Nichols*, maintaining thoſe opinions to Mr. *Greenhil*, and of Mr. *Greenhils* reporting the Opinions to Mr. *Burroughs*, with all their diſcourſes thereupon, yea more fully and particularly then I have in *Gangræna*, ſo that tis ſtrange to me that Mr. *Burroughs* ſhould dare to give ſuch a writing under his hand to *Cretenſis*, as to ſay *that ſtory Mr.* Edwards *hath page 79. of one Nichols &c. is all falſe*, when as the whole ſtory and all the particulars of it are true, and there is nothing falſe in the ſtory from firſt to laſt; only there is a miſtake in the tranſition from the firſt part of the ſtory to the ſecond, and in the paſſing from the firſt meeting to the ſecond (which in ſtrict acception of words is no part of the ſtory nor of the matters contained in it) namely in thoſe words *of a meeting concluded of*, which implies a ſet meeting occaſioned upon thoſe opinions, whereas the ſecond meeting at which Mr. *Greenhil* declared theſe opinions of *Nichols*, and all thoſe ſpeeches paſſed between them, was not on purpoſe about *Nichols* and his opinions, but a meeting where conſtantly on the Sabbath day mornings after Sermon, Mr. *Burroughs*, Mr. *Greenhil*, and divers private Chriſtians uſing to come, Mr. *Greenhil* took occaſion to ſpeak of this *Nichols* opinions. Now I deſire the Reader to conſider Mr. *Allen* relating to me the firſt meeting where Mr. *Greenhil* was without Mr. *Burroughs*, with the opinions vented then, and telling me there was a ſecond meeting preſently after that, where, upon occaſion of a former meeting and opinions then maintained, Mr. *Greenhil* related the opinions, and all that diſcourſe above mentioned, paſſed, but not acquainting me with the nature of the ſecond meeting, *viz.* that it was of courſe every week after Mr. *Burroughs* morning Sermon, whether I might not well conclude (and cannot eaſily conceive how I could underſtand it otherwiſe) the ſecond meeting to be occaſioned by the firſt, as well as the ſecond Relation followed upon occaſion of the firſt; and though it were not juſt ſo, *viz.* a ſet meeting to that end, where all I ſet down in *Gangræna* was ſpoken, but an ordinary meeting where M. *Greenhil* took the occaſion to declare as aboveſaid, whether this miſtake be a matter to be ſo much made of as to be branded with forgery, falſeneſſe, or for me to be cryed out of for telling a ſtory having particular forgeries in it,

numerous beyond meaſure, when as the circumſtance wherein the miſtake lies, is no repoach, or calumny, but in *favorem & honorem*; and I appeal to the Reader whether if the ſtory had been in that particular circumſtance according as I ſet it down, *a meeting concluded of*, it had not been more for the honour of Mr. *Greenhil* and Mr. *Burroughs* to have made a ſolemn buſineſſe of it by appointing a ſet meeting to have adviſed what to have done in this ſad caſe, and ſuch like, then only at an ordinary meeting on another occaſion by the by to ſpeak and diſcourſe of it. But before I paſſe from this, I ſhall lay down four things. Firſt diſcover and lay open the equivocations and mental reſervations of Mr. *Burroughs* and Mr. *Greenhil* given in to *Cretenſis* in writing. Secondly, Mr. *Greenhils* and Mr. *Burroughs* plain untruths which cannot be ſalved, no not by equivocations. Thirdly inquire into what may be the reaſons moving and inducing them thus to do. Fourthly, commend ſomething to the Readers conſideration and obſervation from all this Diſcourſe.

2. The Reader may here obſerve the fallacies and equivocations of Mr. *Burroughs* and Mr. *Greenhil*; Mr. *Burroughs* gives a writing under his hand to *Cretenſis* concerning the ſtory Mr. *Edwards* hath *page* 79. of one *Nichols* *and a meeting concluded of, &c.* ſaying 'tis *all falſe*; Now who is there that reads theſe lines given under Mr. *Burroughs* his hand but conceives that Maſter *Burroughs* brands this whole ſtory of *Nichols* of forgery, as if there never had been any ſuch man, nor any ſuch opinions maintained by him, nor Mr. *Greenhil* and *Nichols* had never met, nor Mr. *Greenhil* had never at any meeting declared to Mr. *Burroughs* and others any ſuch opinions, nor never any ſuch diſcourſe in reference to thoſe opinions had paſſed between Mr. *Burroughs* and Mr. *Greenhil*, as is ſet down by me; This is the Engliſh and common conſtruction which all people (who beleeve Mr. *Burroughs*) make of this writing, crying out, O what a lyer is is Mr. *Edwards*, and what a lying Book is *Gangræna*! yea we ſee *Cretenſis* himſelf, the profound Oracle of the Sectaries takes Mr. *Burroughs* meaning thus, as the Reader may perceive by his commentary upon the writing, rendring from thence this ſtory of *Nichols* related by me, ſo to the world as if it were all forged, and a meer fained thing, going over moſt of the particulars in this ſtory one after another in his ſcoffing way, damning each part of it as falſe, and then paſſing his ſentence upon the whole together in theſe words: *This ſtory is long, and the particular forgeries in it numerous, beyond meaſure*; and all *Cretenſis* grounds upon, is Mr. *Burroughs* writing which he received from him; deſiring *the Reader to make the computation, which he may do with exactneſſe enough if he ſhall pleaſe to compare Mr.* Edwards *Relation with theſe enſuing lines which he received from Mr.* Burroughs himſelf.

himſelf in writing, anent this buſineſſe. Thus Mr. *Burroughs* gives a writing under his hand ſo couched and drawn up, making uſe alſo of Mr. *Greenhils* teſtimony to ſtrengthen it, that all may take it, and many do, as if the ſtory related by me were falſe; but doth Mr. *Burroughs* think, or believe ſo of this ſtory as his words carry it? no, he knows in his conſcience the contrary, only he writes thus to *Cretenſis* for the preſent, becauſe it will ſerve his deſign, and if his fallacies ſhall happen to be diſcovered, he hath ſo placed his words that he will have a back door to come out at, he hath all along ſo framed and penned his writing, that though it carry in the face of it another meaning, yet upon two or three words placed artificially he thinks to come off, and ſalve his credit from being branded a lyer under his own hand, and that is from putting all he ſayes upon thoſe words *a meeting concluded of*; which words *meeting* and *ſuch* are ſeveral times uſed by him, (each of them ſix times a peece) and brought in at every turn and corner to ſalve him, all the weight of his teſtimony ſtill referring to the words, *meeting, and ſuch, ſuch meeting, ſuch a man, &c.* which the Reader may eaſily perceive: So that Mr. *Burroughs* equivocation lies thus, he puts all the ſtory upon *a meeting concluded of*, and ſpeaks of the whole ſtory ſtill as upon *ſuch a meeting*. Now there being no ſet meeting on purpoſe for thoſe Opinions, but the meeting where theſe Opinions were declared by Mr. *Greenhil* an ordinary uſual meeting, he thereupon in thoſe lines given to *Cretenſis*, doth not only conceal what he knew, but denies the whole ſtory all along, ſuch a man, ſuch opinions, ſuch paſſages, related, &c. carrying the matter ſo as if the whole ſtory had been falſe, becauſe one circumſtance in the manner of the narration of it was miſtaken, and this is his evaſion framed with much art, and ſtudied on purpoſe to deceive the Reader.

The ſecond equivocation and evaſion at which Mr. *Burroughs* thinks to come out at to ſalve himſelf, and yet impeach my ſtory of falſhood is this, *that he never knew ſuch a man as* Nichols, *nor ever was at any meeting with him, neither did he ever hear of his name, or that there was ſuch a man in the world*; which things have been alledged for him by ſome of his friends upon my affirming the truth of the ſtory, and that I ſhould prove it; Now granting all this to be true (though ſome part of it I much queſtion) yet my ſtory is not made falſe by this; *Gangræna page* 79. for I do not in my ſtory of *Nichols*, charge Mr. *Burroughs* that he ever was at a meeting with *Nichols*, or ever ſaw his face, only I ſay Mr. *Greenhil* and he met (which is moſt true) and therefore Mr. *Burroughs* confounds meetings, jumbles two into one, which I make in my Relation diſtinct, on purpoſe for an evaſion; neither of the ſecond meeting (which I ſpeak of) where Mr. *Burroughs* was with Mr. *Greenhil*, do I ſay *Nichols* was there, but rather the contrary, lay-

ing down that Mr. *Greenhil* related to Mr. *Burroughs* and others, what had been vented by *Nichols* a few dayes before; and now I appeal to the Reader whether this be ingenuous fair dealing to deceive the Reader thus, by caſting the aſperſion of falſeneſſe upon a true ſtory, and yet to keep a reſerve to come off with in caſe of being chalenged? or rather whether is not this Jeſuitical equivocation, and whether any Jeſuite could, or would have drawn up half a ſcore lines fuller of equivocations, reſervations, and double expreſſions then Mr. *Burroughs* hath in theſe few lines: I am of the mind this Manuſcript of Mr. *Burroughs* diſcovers his jugling and indirect walking between the two meetings, that where Maſter *Greenhil* was without Maſter *Burroughs*, and that where both of them were, that of *a meeting concluded of, ſuch a meeting*, and an ordinary uſual meeting more then *Cretenſis* Manuſcript will do my *jugling and indirect walking between the two Towns of* Godalming *in* Surry *and* Dunmow *in* Eſſex; but to make an end of Maſter *Burroughs* equivocations, I wiſh Mr. *Burroughs* to think often of that in *Iames*, cap 1. 8. *A double minded man is unſtable in all his wayes*, which hath been often in my mind of him, he of all the Apologiſts in many things ſeeming to come neer us, even as if he were ours, and then flying off again; I could mind him of divers paſſages, both in the Aſſembly and out of the Aſſembly, in his Sermons, and Conferences, wherein he of all the reſt hath moſt yeelded, inclined to us for a fit, and yet at other times none ſtiffer nor fiercer then he.

2. As in Mr. *Burroughs* writing to *Cretenſis*, I have ſhown plain equivocations, ſo there will be found in it manifeſt falſity, and ſome paſſages that cannot be ſalved from lying, no not by the help of an equivocation; as for inſtance, Maſter *Burroughs* ſpeaks as of the whole together, *that ſtory of Nichols*, not a part of the ſtory, and ſaith, *all is falſe*, which is an apparent untruth, for though ſome part of it were falſe, yet if any of it were true (eſpecially the major part) it cannot be affirmed all is falſe, and then though in ſome parts of it Maſter *Burroughs* may equivocate, yet in others he cannot; as for inſtance, the firſt part of the ſtory wherein is laid down *Nichols* maintaining to Mr. *Greenhils* face thoſe wicked opinions, is a part of the ſtory of *Nichols* and undoubtedly true, how then can that be ſaid to be falſe? beſides it precedes thoſe words expreſſed in *Gangræna*, *a meeting concluded of*, upon which Mr. *Burroughs* evades, and ſo cannot be ſalved by having a reference to them, and yet this is the firſt and one great part of that ſtory Mr. *Edwards* hath of one *Nichols*; how then can Mr. *Burroughs* words, *viz.* of affirming that ſtory Mr. *Edwards* hath of one *Nichols*, to be falſe, be in any ſenſe juſtified to be true? again, how can Mr. *Burroughs* ſay *he never heard there was ſuch a man in the world as Nichols*, when as it cannot be thought but that Maſter *Greenhill* named him to him at Colonel *Zacha-*

ries houſe? and that Maſter *Burroughs* ſhould never hear of *Nichols* name, Mr. *Greenhil* and Mr. *Burroughs* being ſo familiar, and Mr. *Greenhil* relating to him the opinions, that Mr. *Burroughs* ſhould never aske the mans name who held ſuch vile opinions, nor Mr. *Greenhil* never ſpeak of his name, ſeems to me very ſtrange; and if ſo, how came Maſter *Allen* to hear and know that the opinions related to Maſter *Burroughs*, were one *Nichols* opinions, ſeeing Mr. *Allen* was not at the firſt meeting where *Nichols* was with Mr. *Greenhil*, but only at this ſecond meeting where Mr. *Burroughs* was? again how can Mr. *Burroughs* give it under his hand, *that he to this day never knew of any of* Nichols *his opinions*, when as the opinions of *Nichols* laid down by me in the ſtory of *Nichols*, were told him by Mr. *Greenhil*, and Mr. *Burroughs* thereupon was ſo affected, that all thoſe ſpeeches fell from him, about the neceſſity of a Government, and power in the Magiſtrate, and that over conſcience, &c. Laſtly, for thoſe two or three laſt lines of Mr. *Burroughs*, namely Mr. *Greenhils* asking him whether he knew of any ſuch meeting with that *Nichols*; this being ſpoken of in reference to the ſtory of *Nichols* ſet down by me in *Gangræna*, that for his part he wondred to ſee ſuch a thing in my Book, for he knew of no ſuch meeting, how durſt Mr. *Greenhil* ſay thus, and Mr. *Burroughs* give it under his hand to be printed to abuſe the world thus; for did not Mr. *Greenhil* know of a meeting with *Nichols*, which I ſpoke of in my Book in the former part of this ſtory of *Nichols*, where *Nichols* juſtified to his face theſe opinions, and which was the ground and occaſion of all the diſcourſe related by me in the ſecond meeting? and yet Mr. *Greenhils* queſtion to Mr. *Burroughs*, and his own anſwer to it here ſet down by *Cretenſis* as from under Mr. *Burroughs* hand, are ſo ſet down that every Reader (who will believe them) believes and takes it for granted, that Mr. *Greenhil* no more then Mr. *Burroughs* ever knew ſuch a man as this *Nichols*, nor never heard there was ſuch a man in the world, till he read it in Mr. *Edwards* his Book, nor ever knew of any meeting about him, or any of his opinions; and ſo we ſee *Cretenſis* (though an acute man) underſtands it ſo, and vapors exceedingly upon it.

3. It may be demanded and asked what ſhould be the cauſe, and what may be the reaſons why Mr. *Burroughs* and Mr. *Greenhil* ſhould thus conſpire together to give ſuch a teſtimony in writing as this againſt the ſtory of *Nichols*, which cannot but with all ingenuous men prejuduce them much, (the fallacy of it being once made known) as being at the beſt but a groſſe equivocation, and a ſtudied peece to deceive the Reader, eſpecially conſidering that nothing I ſpeak of in that ſtory of *Nichols* was to the prejudice and diſparagement of Mr. *Greenhil* and Mr. *Burroughs*, but much to their honour,

as

as being at that time in ſo good a temper as to be affected with the evil of Errors, and wicked Opinions.

Now of this I conceive theſe three Reaſons: Firſt, Mr. *Burroughs* and Mr. *Greenhils* earneſt and eager deſire of taking all advantages, and opportunities to blemiſh me, and to render me a Lyar to the world, which that they might do, conceiving they had taken me tripping in a miſtake (though no material one, nor nothing to their prejudice, and ſo no ſlander nor calumny, but making for their honour) they proſecute it, and improve it ſo far, that to make ſomething of it (poor men) their ill-will and hatred againſt me, blinding and befooling them, leads them into Equivocations, mental Reſervations, and Untruths, even to the wounding of their own reputations amongſt all unprejudiced men. Secondly, a Deſign thereby to blaſt my Book among the people, to render it odious, to cauſe the truth of all matters of fact in it to be ſuſpected, and ſo to hinder the good intended by me in that Book: Now Mr. *Burroughs* and Mr. *Greenhil* having a great name among many people, being accounted for men of that way ſomewhat moderate and among the beſt of that party, they knowing that their teſtimony, and that in the mouth of two witneſſes (both being joyned together in the writing printed by *Cresenſis*) might wound my Book, and from thence many would take occaſion to queſtion all, therefore they catch at the leaſt occaſion to declare themſelves againſt my Book. Thirdly, they do it to free themſelves from ſuſpition and jealouſie, which otherwiſe they might lye under from the other Sectaries, as if they were againſt other Sects and Opinions, and for a Toleration of no other Sect but their own, and were for the Government of the Church to be ſetled in regard of theſe horrid Opinions and Hereſies daily vented, and for the coercive power of the Magiſtrate againſt Sectaries, which theſe conferences upon occaſion of *Nichols* Opinions ſeem to import, and might give ſome jealouſie of, and therefore to clear themſelves from theſe, and to ingratiate themſelves to the Sectaries, and the Sectaries to them, to aſſure them they will ſtand by them againſt the Presbyterians; they greedily catch at the miſtake of a circumſtance, and thereupon Mr. *Burroughs* gives a writing under his hand, ſo couched and curiouſly drawn up, as that all their fellow Sectaries cannot but take it as if they denyed the whole, and as if no ſuch words had ever been ſpoken by them about Opinions, and the neceſſity of Government and power of the Magiſtrate. The Independents ſtrictly ſo called, are a very few in compariſon of the Anabaptiſts, Antinomians, Libertines, &c. a contemptible party as of themſelves, Independents in Armies, Country, City, falling daily to Anabaptiſme, &c. and therfore Mr. *Greenhil* and Mr. *Burroughs* being afraid they might ſuffer by this ſtory, take this occaſion to clear themſelves by ſending this writing to *Cretenſis*.

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4. The Reader from this writing given under Mr. *Burroughs* hand to diſprove one of my ſtories, together with *Cretenſis* glorious vaporing inferences upon it, may plainly ſee what to judge of my ſtories laid down in *Gangræna*, and of *Cretenſis* confutation, ſeeing *Cretenſis* ſignal choiſeſt proof, and that which among all the reſt was the onely teſtimony that gave him ſome credit in the world, proves ſo weak and faulty, yea and at beſt but a meer juggle and equivocation: what may the Reader think of *Cretenſis* Anſwers to other paſſages of my Book? his Teſtimonies being either from perſons of no credit and worth, Apprentice boyes, Sectaries, and men in their own cauſe, or perſons under bad report, as *Coſens*, againſt whom there have been many other complaints and depoſitions for miſcariages and miſdemeanors (as I am certainly informed) yea among others for abuſing a worthy Member of the Houſe of Commons, when as Mr. *Burroughs* teſtimony proves ſo invalid, and the whole ſtory of *Nichols* (excepting onely one miſtake in the tranſition of it from one part to the other) proves all true, yea and more too then I have ſet down, as appears both by what I have ſaid already, and from Mr. *Allens* printed Relation, being a man from whom I had the firſt Relation of this ſtory: Now by this time I conceive that all men know what to judge of Mr. *Burroughs* Text, and *Cretenſis* his Comentary and Application, and muſt conclude *Cretenſis* had little reaſon to make ſuch Tragical out-cryes, and a great noyſe of branding this ſtory of *Nichols* (as if there had never been any ſuch man in the world, nor no ſuch Opinions held by any, nor never no ſuch diſcourſe between Mr. *Burroughs* and Mr. *Greenhil*) with *particular forgeries in it, numerous beyond meaſure*. And for a concluſion of my Reply both to *Cretenſis* and Maſter *Burroughs* writing, I retort thus upon *Cretenſis* in his own words a little changed: That long formal ſtory of one *Nichols* living about *Moor-fields*, coming into *Stepney* pariſh to draw away people: That to Mr. *Greenhils* face did juſtifie and maintain many wicked Opinions, &c. upon occaſion whereof at a meeting where Mr. *Greenhil*, Mr. *Burroughs* and many others were, which meeting was, *viz.* a little before Mr. *Burroughs* fell upon the preaching of the power of the Magiſtrate in matters of Religion, and the point of Toleration: At which meeting Mr. *Burroughs* and Mr. *Greenhil*, with others, ſpake many good words, particularly Mr. *Burroughs*, in regard of theſe things, matters being ſo, there was a neceſſity of the Government of the Church, and of the power of the Magiſtrate, &c. This ſtory is ſo long, and the particulars in it true beyond queſtion: In which reſpect, I deſire the Reader preſently to make the computation, which he may do with exactneſſe enough, if he ſhall pleaſe to compare Mr. *Edwards* his Relation in *Gangræna*, this Reply, and Mr. *Allens* Relation anent this buſineſſe, with the Lines received by *Cretenſis* from Maſter *Burroughs*

roughs himſelf in writing, and *Cretenſis* commentary upon them.

Cretenſis pag. 42. *Sect.* 27. having had occaſion to mention Mr. *Burroughs* immediatly before, fals upon a diſcourſe to vindicate Mr. *Burroughs* of an Error charged upon him by me in the Catalogue of Errors, and labours to clear him by comparing it with other paſſages in his Book, *page* 34. 35. and by ſhewing Mr. *Burroughs* his rule touching forbearance was of matters of Religion, not of matters of State, and then concludes his confutation with a jeer and ſcoff of what I ſaid againſt Mr. *Burroughs* poſition, namely it was but a forlorn hope, the fore-runner of a great Army of Confutations advancing, and of reſembling Mr. *Burroughs* to *Achilles*, and applying that verſe to me in anſwering Mr. *Burroughs*,

Infœlix puer, atque impar congreſſus Achilli.

Reply. I have much exceeded the nature of a brief Reply to *Cretenſis*, having already gone far beyond the number of ſheets I intended in this Reply to *Cretenſis*, and therefore that I may reſerve matter for my large Reply, I ſhall not enlarge my ſelf upon this, nor the following particulars in *Cretenſis* Book as I have done upon ſome others, but ſhall paſſe by what I could ſay to *Cretenſis* evaſions of paſſages in other pages clearing his meaning, &c. brought in defence of Mr. *Burroughs*; as namely, that Mr. *Burroughs* uſes to ſay and unſay, affirm and deny, as the vanity and weakneſſe of that diſtinction (as 'tis here applyed) concerning matters of Religion, and matters of State, as if an erroneous conſcience did not make things the Magiſtrates account, but matters of State, matters of Religion, and the Magiſtrates alſo reckon many things to be matters of State, which many conſciences account high matters in Religion; all I ſhall ſay (and juſtly) of of many things delivered by Maſter *Burroughs* about Toleration and the Magiſtrate, is, what *Galen* ſaid wickedly of *Moſes* writings, *Multa dicit ſed nihil probat*; and therefore there will need no great abilities to confute *Achilles*, *Troilus* may try his valour with him, by putting him but to prove his own Poſitions and Aſſertions; only before I end my Reply to this Section, I muſt tell *Cretenſis* he forgot when he writ thus, *Troilus will needs be trying his valour with Achilles whatſoever it coſts him*, that Maſter *Edwards* had already tryed the ſtrength of *Achilles* and four more joyned to him, Maſter *Thomas Goodwin*, Maſter *Nye*, &c. in his *Antapologie*, or full Anſwer to the *Apologetical Narration*, which was never yet replyed to unto this day; and therefore certainly if the *unhappy boy* were able (as many learned men are pleaſed to think) to make his part good with four

four beſides *Achilles*, he may venture to try a fall with *Achilles* alone; and therefore if *Cretenſis* will once more get a writing under Mr. *Burroughs* hand to this purpoſe, and print it, that *Achilles* will in writing openly maintain his and *Cretenſis* Church-way not to be a Schiſm, and that it ought to be tolerated by the Supreme Magiſtracy of this Kingdom, I do proffer to anſwer him, and to maintain the contrary, and then leave it to learned men to judge which of us hath the fall: only I premiſe this condition, that both of us may, as in the preſence of God, make a ſolemn promiſe to call in no ſecond, nor to have any help from others, or to communicate our writings to any man, that ſo what we do may be a trial of our valours, and not of other mens: And for a concluſion of my Reply to this Section, had not *Cretenſis* come in at the cloſe of this Section with his *Troilus* and *Achilles*, his Forlorn-hope, and his great Army of confutations, but ſtaid his pen & cloſed the period at *an erroneous conſcience may be ſuch, he had wrought little leſs then a miracle*, for he had written one whole Section among 35. without either giving me the lye, or jeering or ſcoffing at me, or abuſing ſome place of Scripture, *&c.* but the evil *ſpirit that attends his pen envied him the crown of that glory*, to write one ſober Section, and therefore *for uniformity ſake* he makes this like unto its fellows, ending with jeers and ſcoffs.

Cretenſis Sect. 28. *pag.* 43. ſaith, 'How my pen hath abuſed Mr. *Ellis* of '*Colcheſter*, and other faithful ſervants of God in thoſe parts with baſe calum-'nies and ſlanders, the world will ſhortly underſtand by an expreſſe from 'thence, of which Mr. *Ellis* writes thus to a friend in *London*: *The aſperſions caſt on me and ſome others here by Mr.* Edwards, *are as falſe as foul: which becauſe they are a great part of his Book and ſtrength, thoſe who are here concerned, will, if God pleaſe, make Reply.*

Reply. Now whether my pen hath abuſed M. *Ellis* of *Colcheſter*, & other faithful ſervants of God in thoſe parts with baſe calumnies and ſlanders, I deſire the Reader to turn back to Mr. *Harmars* Letter, *p.* 54, 55. and to read what he hath ſent me under his hand; beſides, *Cretenſis* the great Critick upon other mens words, in theſe words *his pen* (ſpeaking of me) writes either falſly or improperly; for what I print of Mr. *Ellis*, *&c.* in *Gangræna*, are Letters written by another pen, not mine, and therefore if I wanted matter, or had nothing elſe to do with my time, I could ſpend as many words (upon a better ground) and expatiate upon calling Mr. *Harmars* pen my pen, as *Cretenſis* doth upon the word *meeting*, *p.* 36, 37. As for the expreſſe from *Colcheſter* diſcovering the baſe calumnies and ſlanders againſt the Saints there, I hear nothing of it yet, but let it come when it will, I fear it not; for both I and others know ſo much of the Sectaries of *Colcheſter*, of their baſeneſſe, ſelf-ſeeking, equivocations, *&c.* that the Anſwer to it will ſerve to make a third part of *Gangræna*;

their Errors, Hereſies, Practiſes, *&c.* without any help from other places, will ſerve to fill a good Book of it ſelf. But to animadvert no further on this paſſage of *Cretenſis*, I put a period to this Section with this ſhort Animadverſion, that the things I relate of Mr. *Ellis* or ſome others of *Colcheſter* in *Gangræna*, are not falſe (though Mr. *Ellis* ſaith they be foul) neither are they a great part of my Book and ſtrength, but a very ſmall little part, not the twentieth part of my Book; but I am of the minde, when Mr. *Ellis* and thoſe who are there concerned ſhall make a Reply, the Rejoynder to it will have a great deal more, and other manner of things of the Sectaries of *Colcheſter* then *Gangræna* hath, and I muſt deal ingenuouſly with *Cretenſis* and Mr. *Ellis*, I have been told by one of *Colcheſter*, *That if he had thought or known I would have printed any Letters concerning the Sectaries of* Colcheſter, *he would have furniſhed me with other manner of things then any contained in thoſe Letters Mr.* Ellis *writes of to a Friend in* London.

Cretenſis §. 29. *p.* 44. labors to diſprove the teſtimony given by me of the Author of the third Letter printed in *Gangræna*, by printing a Letter written to *Kiffin* concerning him, wherein the Author of that Letter denies Mr. *Ricraft* to be a perſon religious, and cordially affected to the Parliament, intimating and caſting many foul aſperſions upon him.

Reply. I leave Mr. *Ricraft* to juſtifie the contents of his own Letter written to me, and to anſwer this Letter written againſt him, which he aſſures me he hath done, and that by this time 'tis printed, wherefore I need ſay little; only for what I expreſſed of Mr. *Ricraft*, I had good reaſon to do it, both from the teſtimonies I had received of him upon enquiry from perſons judicious and godly, and from ſome converſe and acquaintance which of late I have had with him; and that which made me give him that teſtimony, *A perſon cordially affected to the Parliament*, was his being imployed in ſeveral matters and affairs that concerned the Parliament; which beſides that I had heard ſo, I ſaw two Orders or Warrants, one from the Honorable Committee of both Kingdoms, the other from the Committee of Examinations, teſtifying his good ſervice, and commending him, which are more to me to aſſure me that he is a man well affected to the Parliament, then a hundred Letters written to the contrary by * Anabaptiſts (ſuch as *Cretenſis* here prints) can be to deny it: Now as to that particular inſtance in the Letter brought to diſprove Mr. *Ricraft* for being a perſon cordially affected to the Parliament (which indeed is all that hath any ſhow of proof, all the reſt being meer words) namely, of concealing a Colonel *which came out of the Kings Army, which Colonel would have taken away the life of one Mr.* Roberts

* This Letter which *Cretenſis* here prints, was written by an Apprentiſe boy, an Anabaptiſt of *Kiffins* Church, unto *Kiffin* himſelf, who belike by himſelf or ſome other communicated it to *Cretenſis*.

berts *Minister, and that if Mr.* Roberts *had known of the Colonels being in Town, he would have endeavored the hanging of him, and yet not* without *cause, for former discourtesies received from him, &c.* I desire the Reader to judge how true 'tis by these following lines which I received from Mr. *Roberts*, under his own hand, and subscribed with his Name.

I Do not know of any Colonel or other Officer of the Kings party that Mr. *Josiah Ricraft* did entertain, nor that the said pretended Colonel, nor any other particular person did particularly endeavor to take away my life: and if I had punctually known that the said pretended Colonel, or any other person had endeavored at the taking of *Birmingham* in hot blood to have destroyed my life, yet I do not conceive that a sufficient cause for me in cold blood, if I had opportunity, to have sought the taking away of his life,

March 24. 1645. FRAN. ROBERTS.

§. 30. *Cretensis* thinking that by his Anabaptistical Letter he hath weakned my testimony of the Author, and branded him for a Malignant, he proceeds in this Section against the matter of the Letter, charging a great part of it to be notoriously false, as some things about *Kiffin* and *Palmer*, and of a woman to be Rebaptized, at which story, out of his love to Anabaptists and Dipping, not knowing how soon he shall fall to that way, he is so offended, that he makes the Tale of *Gargantua* and *Donquixot*, with his Wind-mills, to look like Gospels in comparison of it, and thereupon breaks out into a passion, that he saith, *It is pity the Relator should either eat or drink, till he either hath proved the truth, or else confessed the untruth of it.*

Reply. The Reader may observe *Cretensis* cannot deny some part of it to be true; and indeed the first part of it of one *Web* (the most material and foul for the Opinions and Blasphemies, *Cretensis* doth not so much as offer to disprove:) For those other about *Kiffins* bragging upon Disputation, and those lighter passages, I conceive Mr. *Ricraft* will clear in his Answer; but for the main businesse of *Kiffin* and *Patience* anointing with Oyl a sick woman, one of their members, that is not denied neither, only some words, which being recovered, she should speak, which is not much material to the thing; besides, 'tis probable words to that effect were spoken, though not *in terminis*, wherein, may be, the equivocation stands: And lastly, for that story of the woman to be Rebaptized, and the Dipper which *Cretensis* makes such a quaint invention and bold fiction, *&c.* as if no Anabaptist could be guilty of such one; I Reply to *Cretensis*, There are fouler things done by Anabaptists and Sectaries: Mistris *Attaways* story, with many particular passages in it are fouler, as I shall by Letters, and other Relations make manifest; but whereas *Cretensis* makes this Relation such a lye to the Whetstone, making all the daring Relations (as *Cretensis* phrases them) in *Gangrena* besides to give place to it, I will upon one condition (and that a very reasonable one) that *Cretensis* and his Church

will promise upon proof of it to joyn in a Petition to the Parliament with the Presbyterians for the forbidding of all Dipping and Rebaptization, and exemplary punishment of all Dippers, as his Brother *Kiffin*, *&c.* set down in my large Reply to *Cretensis*, the place where, the name of the Dipper, with other circumstances of this story; and I do believe, if my intelligence doth not extremely fail me, whereas *Cretensis* makes such a wonder at one, I shall be able in my next to give instances in the plural number; and for this end I have taken order to have sent me up with hands subscribed, the proof with particular circumstances. And for conclusion of this, I cannot but take notice of the extreme cruelty of *Cretensis* against the Relator of this story (and by this we may see what liberty and favor Presbyterians must expect, if once we fall into the hands of Independents) *That 'tis pity he should either eat or drink, till he hath proved the truth, or confessed the untruth of it.* What *Cretensis*, no other way for a poor man who tells a story of an Anabaptistical Dipper, but to starve him to death, or to make him sin against conscience by confessing the untruth of that which he thinks in his conscience to be true; and that I may convince *Cretensis* of his rashnesse in speaking thus, I desire him in his Rejoynder to resolve this case, which is the true case of this story: *Suppose the person who can prove it lives sixty or seventy miles off, how long, and how many days will you allow the Relator to finde him out, and to bring him, with all other Witnesses before the Magistrate to prove the truth of it; must not this of necessity require some days (though no accidents should fall out, sickness, or of being from home, &c. which might retard it) and would you have the Relator all this while go so many days without eating or drinking?* that were indeed the ready way for the Relator never to prove the truth of it: I suppose upon second thoughts *Cretensis* will confesse he writ this in a passion and flame, as I believe he did all the rest of his Book.

Cretensis §. 32. *p.* 38. denies and puts off several particulars laid down in *Gangræna, as about Lieut: Colonel* Lilburn, *as about one* Thomas Moor *of* Lincolnshire, *as about a Woman-Preacher at* Brasteed *in* Kent; and he adorns his pretended Answers with jeers and scoffs, *as that* Lilburn *can see and read twenty and ten untruths in my Book, with the worst of his eyes, and that I am the greatest manifestarian under Heaven, there being no man hath manifested that weaknesse of judgement, that strength of malice against the Saints as I have done.*

Reply: Lieutenant-Colonel *Lilburns* playing at Cards, I have proved true in Answer to *Walwyn*, *pag.* 30. where the Reader may by looking back be satisfied; as for the rest I have said of him, when *Cretensis* goes about to disprove it, I shall as particularly make proof of it by instances; and I am of an opinion with *Cretensis* (though not in his sense) the other things instanced in

as well as playing at Cards, are Grapes growing on the ſame Thorn; only I cannot but wonder at one fetch of *Cretenſis* (indeed far fetcht) to ſalve the credit of his Brother *Lilburn*, That my reporting of *Lilburns* playing at Cards *either is a falſe report it ſelf, or at leaſt a report of a report which is falſe, and ſo little better*, which is to make all reports falſe of which a man is not an Ear and Eye-witneſſe, and ſo nothing to be believed, though related by never ſuch credible Ear and Eye-witneſſes: Now after this rate to be ſure the ſtory of *Cretenſis Presbyterian Angel* which another hath to tell (ſome Independent Angel) is falſe, the ſtory of the Presbyterians fiſhing on a day of Thankſgiving is falſe, and little to be regarded; for *Cretenſis* ſure was none of the Com------ or Sub-Presbyters (though I am confident he would have fiſhed with them a whole Afternoon upon a Thankſgiving day, on condition to have been a Com------ or Sub-Presbyter with the Doctorate of the Aſſembly) The Manuſcript of my jugling between *Godalming* and *Dunmow*, is either a falſe report it ſelf, or at leaſt a report of a report which is falſe, and ſo all the ſtories which *Cretenſis* threatens Presbyterians with to make their Names and Reputations ſo many dead corpſes, will be but either falſe reports, or at leaſt reports of reports which are falſe, and ſo little better, for I believe *Cretenſis* comes little among Presbyterians, and ſo cannot ſpeak much of his own knowledge.

As for that particular of one of *Lilburns* eyes put out by a Pike in the ſtreet, upon which *Cretenſis* makes jeſts, as that *Lilburn* is able to ſee and read twenty untruths and ten in Mr. *Edwards* Book with the worſt of them. I anſwer, this paſſage, as alſo that of two Children taken away at a time from *Cretenſis* are not made any thing of by me, or inſiſted upon to upbraid them, but touched only to ſhew their own folly in raſh cenſuring of Presbyterians from acts of Gods Providence in afflicting, by giving inſtances in themſelves: However, for the truth of the thing, *Lilburns* eye was ſo run into by a Pike immediately upon his Letter coming forth againſt Mr. *Prynne* and the Aſſembly, as that he could not ſee with it for a great while, and it was feared, and commonly reported, he would never ſee more with it; but for my part, I am glad to hear he can ſee again with it; and the recovery of his ſight doth no whit infringe the truth of what I have written, I expreſſing not how long he could not ſee, ſpeaking only of preſently after his Letter came forth; but ſuppoſing his eye-ſight to be as good as *Cretenſis* expreſſes it, yet I am ſure he cannot read twenty and ten untruths in *Gangræna*, and I ſuppoſe by this time the Reader by my Reply is well ſatisfied, that this ſpeech of *Cretenſis* is an untruth; and as for that jeer of *Cretenſis*, *That if I had not a great beam in my own eye, I might eaſily have ſeen that neither of* Lilburns *eyes are put out*: I Reply, that lately in *Weſtminſter* Hall I walked

walked by Leiut: Col: *Lilburn*, and eyed him well, and could eaſily ſee a great blemiſh in one of his eyes which was not in the other, and ſo viſible, that many a one in whoſe eye-leſſe is ſeen, yet cannot ſee at all; and I am of the minde, if *Cretenſis* do but put on his Spectacles, he may ſee a great blemiſh in the eye, upon occaſion of the Pike running in; but for my part, the greateſt hurt I wiſh to Lieut: Col: *Lilburn* is, that he may not loſe the eye of his ſoul in the wayes of Error, Schiſm, contempt of the Miniſtery, diſpiſing of Dominion, and ſpeaking evil of Dignities, yea, my earneſt prayer to God for him, *Cretenſis* and other of their Brethren is, That God would anoint their eyes with eye-ſalve that they might ſee and be aſhamed, and return. Laſtly, for *Thomas Moor* a great Sectary, and manifeſtarian that hath done much hurt in *Lincolnſhire*, which *Cretenſis* denies, by ſaying he doth not more believe there is any ſuch man, then he does that there is any woman-Preacher at *Braſteed* in *Kent*, &c. and he believes me to be the greateſt Manifeſtarian under Heaven, there being no man that hath manifeſted that weakneſſe of judgement, that ſtrength of malice againſt the Saints that I have done. I Reply, firſt the Reader may do well to take ſpecial notice of the bold impudency of *Cretenſis*, who dares deny any thing if it may make for the Sectaries; and 'tis no wonder he denies many other things in *Gangræna*, calling them lies, ſorgeries, when as he will dare to write thus, and to deny that which is known to many hundreds, and to perſons of all ranks, Miniſters, Gentlemen, Citizens, Souldiers. This *Thomas Moor* does much hurt in Lincolnſhire, ſome parts of Norfolk, Cambridgeſhire; he is famous at *Boſton*, *Lynne*, *Holland*; followed and accompanied ſomtimes from place to place, with many attending him; and I cannot think but *Cretenſis* hath heard of him, and that he hath ſome Equivocation in his words or evaſions, as it may be upon the word Sectary, *Cretenſis* not judging any of his Saints Sectaries; or upon great Sectary, as thoſe words ſeem to imply, *A Sectary of that magnitude which he imports*; or elſe upon thoſe words, That hath done much miſchief, *Cretenſis* not believing that any of his Saints can do much miſchief; and truly *Cretenſis* may with as much truth deny there is any ſuch man as Maſter *Hugh Peters*, as deny what I have written of *Thomas Moor*; and that there is ſuch a one, I have ſeen, and have by me at this time writings of his to the quantity of almoſt twenty ſheets, for his Opinions, written by *Thomas Moor* himſelf, ſubſcribed with his Name, to a worthy and learned Member of the Aſſembly: As alſo this *Thomas Moor*, ſince theſe Wars, was queſtioned and committed by the then Governor of *Boſton* Colonel *King*, for keeping an unlawful Conventicle at an unſeaſonable time in the night in the Garriſon Town of *Boſton*, and for abuſing and miſ-calling the Governor when he was brought before him about it. Secondly, as for that jeer, *There is no*

more any ſuch man then ſuch a woman at Braſteed *in* Kent, let *Cretenſis* know for all Maſter *Saltmaſhes* bold affirmation in his late Book, *that the contrary is known to himſelf and all the Town*, there is ſuch a woman who Preaches often both at *Braſteed* and other Towns thereabouts; and beſides what the Reader in juſtification of this may finde in this Book, *p.* 24,25. I ſhall adde this as a farther proof related to me lately by two godly Miniſters of *Kent*, which is as follows. Upon Mr. *Saltmarſhes* Book call'd *Groans for Liberty*, coming forth, and denying there was any ſuch woman, who Preached at *Braſteed*, many of the godly Miniſters of *Kent* in that part of *Kent* about Town *Maulin* at a meeting of theirs, took it in conſideration to enquire and finde out the truth of that related in *Gangræna*, but denied by Mr. *Saltmarſh*, and entreated particularly a Miniſter on Mr. *T.* born in thoſe parts neer *Braſteed*, knowing the Town, and the people thereabouts, to make it his buſineſſe ſo to ſearch into it, as that the certain knowledge of it might be reported to them at their next meeting, that accordingly it might be communicated to me for the further clearing of the truth. Mr. *T.* willingly accepted of the Motion of his Brethren, and accordingly did act in the buſineſſe, and at the next meeting ſatisfied the reſt of the Miniſters, that he had found out there was ſuch a Preaching woman an Anabaptiſt, who ſomtimes at *Braſteed*, and other times at *Weſtrum*, a Town neer *Braſteed*, doth meet other women, and after ſhe hath Preached, ſhe takes the Bible and chuſes a Text, ſome Verſes in a Chapter, or ſomtimes a whole Chapter, and expounds and applies to her Auditors; and Mr. *T.* the Miniſter, who returned this relation to the Miniſter, knows this woman, and knows this to be ſo. One of thoſe two Miniſters who acquainted me with this, being entreated to give it me under his hand, hath under his hand given it me, which I keep by me to produce upon any occaſion; ſo that the Reader may ſee both the one and the other, *Thomas Moor* the Sectary, and a woman-Preacher at *Braſteed*, and both true, notwithſtanding *Cretenſis* will not believe them, but makes a jeer and ſcoff at theſe as he doth at all other things. Thirdly, to that bitter, uncharitable, unchriſtian expreſſion of *Cretenſis* concerning me, that I am the greateſt Manifeſtarian under Heaven; *There is no man hath manifeſted that weakneſſe of judgement, that ſtrength of malice againſt the Saints which he hath done.* I would have *Cretenſis* know, if I would give leave to my pen, I could upon theſe words whip him ſo as to fetch blood in abundance from him, but I will not write a Satyr; all I will ſay (though this is a deſperate provoking ſpeech, and I have much ado to forbear) is this, I dare appeal to the indifferent Reader, Whether Mr. *Edwards* or Mr. *Goodwin* in their writings againſt Independents, and againſt Presbyterians, have manifeſted more weakneſſe of judgement, and ſtrength of malice againſt the Saints: And to ſatisfie the Reader and my ſelf, I deſire

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Cretenſis in his Rejoynder to ſhew where in any of my Books I have manifeſted that weakneſſe of judgement; to declare to all the world as *Cretenſis* hath done) that (I put out an Anſwer to a Book of which I never read one quarter of it; or writ a Book, wherein the far greateſt part of the particulars were obſerved by others; or had neither leaſure nor opportunity to ſearch to the bottom all was ſtoried, and yet notwithſtanding deny all with Gyant-like confidence, *Cr. p.* 50. or where, in what pages of my Books, intituled, *Reaſons againſt Independent Government*, *Antapologia*, *Gangræna*, I have diſcovered that ſtrength of malice againſt the Independent Saints, as *Cretenſis* in his Books call'd *M. S. Theo-machia*, *Anſwers and Replyes to Mr.* Prynne, *A briefe Anſwer to Mr.* Edwards, hath againſt the Presbyterian Saints, and all the Reformed Churches. But no man need marvel at *Cretenſis* courſe language, either in vilifying, ſlighting me, or in charging me ſo deeply, who conſiders how he hath ſpared none, of what condition or quality ſoever, that have come in his way, not regarding any mans age, calling, learning, holineſſe, ſufferings, place; witneſſe his ſcornful bitter ſpeeches againſt Mr. *Walker*, Mr. *Roborough*, Dr. *Steuart*; yea, caſting fire-brands of reproach upon City, Aſſembly, Parliament, and all Presbyterians, and particularly upon that worthy, learned, and religious Gentleman Mr. *Prynne*, the greateſt and trueſt ſufferer againſt thoſe evils of that time, both for matter and manner, of any one man in *England*, whom above all others (notwithſtanding all his ſufferings, and other perſonal worth) he hath ſlighted, and deſperately cenſured, as here he does me; which the Reader may finde in *Cretenſis* Books againſt Mr. *Prynne*, and particularly in that Book Intituled, * *Calumny araigned and caſt.*

* *Calumny araigned and caſt, Pag.* 12, & 17. I could prove (I ſay) by the Commiſſion aforeſaid, that Mr. *Prynne* hath done all theſe things, on purpoſe to deſpite the Spirit of God, to defame the Goſpel, to make the ways of godlineſſe and religion hateful to the world, to encreaſe diviſions, to multiply diſtractions, to bring a ſnare and evil day upon the Parliament, to expoſe the whole Kingdom to ruine and deſtruction.

Cretenſis (§. 33. 49.) denies he holds any Errors in Juſtification greater then I do, yea, or any ſo great by many degrees; and it will be a thouſand times ſaid, before once proved, that *Cretenſis* holds any ſuch Errors, *&c.* He charges me alſo, in my Epiſtle Dedicatory, to abuſe the Parliament with a loud untruth, That there are Eleven meetings at leaſt of Sectaries in one Pariſh in this City: which loud untruth he charges not upon me alone, but upon the Honorable Court of Common-Councel, the Lord Mayor, Aldermen, *&c.* calling them *Brethren in iniquity* with me. And further taxes me, that becauſe the Pages of my Book are not large enough to contain my ſhameleſſe untruths, therefore I quote them in the Margin of it, as of *Overton* and *Eaton*, and ſome of *Cretenſis* Church reporting, *&c.*

Reply.

Reply. *Cretenſis* hath been often charged to hold Errours in the point of Juſtification and the particulars have been ſpecified and proved by many godly learned Miniſters, both in Pulpits, writings, and conferences, as * Maſter *Walker*, Maſter *Roborough*, Maſter *Calamie*, &c. yea, ſome Independent Miniſters, as Mr. *Thomas Goodwin*, Maſter *Burton*, &c. have ſpoken againſt his Errours in the point of Juſtification, uſing ſharp and quick expreſſions upon diſcourſing of them (as I can prove by good witneſſes.) But for me, I was never taxed by any man, either Presbyterian or Independent, for holding any Errours in the doctrine of Juſtification: and indeed I hold nothing in that point but which is commonly laid down in the Confeſſion and Articles of Religion made by the Reformed Churches. And for the proving you guilty of Errour, Maſter *Roborough* hath done it clearly and fully in his Animadverſions and Examination of both parts of your Treatiſe of Juſtification (which, me thinks, you never having replyed unto, ſhould not have had the forehead to have boaſted thus.) Beſides alſo, a godly orthodox learned Presbyt. of the Church of Scotland hath fully anſwered you, and diſcovered your weakneſſe, as one of the Reverend Commiſſioners of the Church of Scotland aſſured me upon his own knowledge. Secondly, *Cretenſis* ſhewes his impudencie and boldneſſe in denying that which I prove by a Petition of the Honourable Court of Common Councell, wherein they *in terminis* (as *Cretenſis* cannot deny) affirm it; and I ſuppoſe, all men will judge, ſuch an Honourable Court affirming it, and that to the High Court of Parliament, is to be beleeved before one *Cretenſis*. And of this buſineſſe I know ſomething, for I particularly inquired of ſome of that Committee, appointed to draw up the Petition, and to make proof of things, how this particular was proved; and they told me, it was made apparent to the Committee of Common Councell, whereupon they put it in: and no wiſe man can conceive, that ſuch a repreſentative Body as the Common Councell, in a buſineſſe wherein they knew they had ſo many eyes upon them, and ſo many enemies, (all the Sectaries mortally hating them for this, and other Petitions) would repreſent ſuch a thing to the Parliament, unleſſe they could prove it. The Common Councell knowes very well, the Sectaries want not friends to poſſeſſe the Parliament againſt them, and who watch but for ſuch an advantage, as to take them tripping, thereby to render all they preſent in this kinde as falſe: and if *Cretenſis*, or any of his fellow Sectaries could have diſproved this, 'tis a wonder to me they did not: When a Committee was appointed to hear, and the Citie to make proof of ſome of the fouleſt things mentioned in the Petition, why did not *Cretenſis*, or ſome of his Church then, for the weakning the credit of the Common Councell, and the better bringing their

* Maſter *Walker*, Maſter *Roborough* by writing; Maſter *Calamie* in preaching.

preaching-sisters off, come in, and alledg this as a loud untruth? objecting, that by the same reason the story of the preaching women might be false. But how true soever 'tis, *Cretensis* hath a good faculty, in all things that are brought against the Sectaries, to beleeve nothing; but to be as confident as twice two makes four, that all is false. Well, though I will not be so uncharitable as *Cretensis* was, to wish Master *Goodwin* might neither eate nor drink till he had proved what he here writes: yet I heartily wish, that my Lord Major and the Honourable Court would not suffer *Cretensis* and his Church to meet any more in their Conventicle, till he had made good what he here writes; which, I conceive, they may the more lawfully and justly doe, because he doth not only give them the———, but calls them *Brethren in iniquity* with me, , scoffing at a saying of mine taken out of the City Petition, *But this saying of his need not be melancholy for want of company; it hath brethren enough in the iniquity of it*: and who are these brethren, but the Lord Major, Aldermen, and Common Councell? O what an insolent bold passage is this! The Reader need not wonder at his foul mouth, and railing Dialect against me and my Book, who cares no more for this Honourable Citie: I doe not see how the Honourable Court of Common Councell can let it passe without questioning him, to suffer a man, who lives in the Citie under their Government, to abuse them thus in print. I am confident, if the Presbyterians lived in a Citie under a Magistracie and Government, where the Governers were Independent, and should have abused them thus, they would have made the Citie to hot for them. 3. As for that I say of *Overton* and *Eaton*, for all *Cretensis* mincing and shuffling, I shall free my self from uttering untruth; for *Overton* said, after a boasting manner, unto two sufficient witnesses, that *now there was an answer to my Antapologie, and entred into the Hall-book*; and they apprehend him so, especially one of them, as that he took order to send me word (I being then in the Country) that an answer was certainly printing; and for my greater assurance, he had searcht the book, and found it entred: so that I and many lookt every day for the coming of it forth; and I never knew before now, that books were entred into the Hall-book, but just when they were going to the Presse. For *Eaton*, an Independent Milliner, I do not affirm, that he spake the same words which *Overton* did, for his words were spoken many months before *Overtons*; only he is quoted in the Margin as an instance to make good those words in the second page of my Preface, *Their great words and threats of an Answer*; which were these that he gave out, There was an Answer to my *Antapologie*, and he had seen it, and the Author of it had discovered me to be a poor weak man, and my Book a slight easie piece, neither good sense, nor good English, or words to that effect; which *Eaton* confessed he spake before witnesses, since my *Gangrena* came forth: that's

that's all I ſay of him, or meant, and, I ſuppoſe, theſe are great words and threats of an Anſwer. Only by the way, I deſire *Cretenſis* to reſolve me theſe queſtions, and then I will give him a good account why I called *Eaton* an Independent: namely, What was the true reaſon that *Cretenſis* Reply to my *Antapologie*, being entred in the Hall-Book in *July* laſt, and given to the Bookſeller to print, was not printed, but ſtopped? And how it came to paſſe, that *Eaton*, if he be no Independent, had the Reply to my *Antapologie* communicated to him to read and peruſe? And when *Cretenſis* hath reſolved theſe queſtions, it may be, by the next, if he anſwer not truly, I ſhall tell him the reaſons of the ſtop, and to whom elſe beſides *Eaton* this Reply hath been communicated, as to Maſter *Sympſon*, and, may be, tell him what Maſter *Overton*, or his man, or both, have told a friend of mine, about the Anſwer to my *Antapologie*; as namely, what the Licenſer did upon peruſing of it, and of the Title given to it about *The Accouſer of the Brethren caſt, &c.* 4. As for the report of ſome of Maſter *John Goodwins* Church, &c. I obſerve *Cretenſis* denyes it not, but puts it off with one of his uſuall tricks, That he beleeves, I no more know it then declare it. And indeed, this is one of *Cretenſis* jugling wayes which he makes often uſe of in this Book; when he knowes not what well to ſay, then he comes in with *I beleeve, he no more knoweth, and I no more beleeve.* (*Cretenſ. pag.* 48, 49.) And truly, 'tis ſomewhat ſtrange to me, that he who is ſo hard of beliefe in divine things, that he will not beleeve the Scriptures without reaſon, and hath preached lately with much earneſtneſſe and violence, that Faith is not to guide Reaſon, but Reaſon Faith, will yet in humane things, beleeve any thing againſt all ſenſe and reaſon. But to put *Cretenſis* out of doubt, that I know, and can prove what I ſay, I offer *Cretenſis*, upon promiſe made from him and his Church, that the honeſt men who told it out of their zeal to the cauſe, and their rejoycing in an Anſwer coming, and to perſwade the Presbyterians to the truth of it (who have alwayes much doubted of an Anſwer to the *Antapologie*) ſhall not be cenſured by the Church, nor looked upon with an evill eye, nor hindred by this from being taken in to the preferment of being a Propher, and preaching for *Cretenſis*, I will name the Miniſter to whom it was told, and the members by whom; and for encouragement to *Cretenſis* and his Church to make this promiſe, I will for preſent name the firſt letter of the godly Miniſters name, well acquainted with ſome of the Church, namely Maſter *B.*

Cretenſis, Sect. 26. page 38, 39, 40, 41. ſpends many leaves in labouring to diſprove the information given me of one *Coſens* of Rocheſter, and related by me, affirming that relation to be forgery of forgeries, and all is forgery, all over it, and that in it there are well nigh *quot verba, tot mendacia*; and hee

goes over seven particulars, putting the *lye* upon each of them, concluding, *there is scarce a clause of a sentence true in this Relation.* And as all along upon each particular, so both in the entrance to this Answer, and in the close of it, he is full of jears, scoffs, and foul uncivill language.

Reply. This story being the last of those related by me in *Gangræna*, which *Cretensis* excepts against in his Answer, and the story next unto that of *Nichols* and Master *Burroughs*, (if not more in some respects) which he most insults upon, and triumphs in, I have therefore reserved it to the later end, as being the last particular matter of fact I shall reply unto for the justification and vindication of my selfe against the foul-mouthd aspersions of *Cretensis*: And I shall first speak to the *manner* of his Answer and confutation of this Story, and secondly to the *matter* of it: But before I speak to either of these, I shall minde the Reader of that which I have often spoken of upon severall other particulars which I have replyed unto; namely, that hee must not look for all now that may be said, lest I anticipate my larger Reply; as also, because there is a Gentleman out of Town, whom I have expected almost this three weeks to come to London, who can tell mee some circumstances in this story for proofe of some things more fully and cleerly then the Minister from whom immediately I received it: And indeed, I am told, there is a mystery in some passages of this businesse about *Cosens*, which being unfolded, will give more full satisfaction in some particulars to the Reader, then yet I am able to doe. For the *manner* of *Cretensis* Answer, how unlike it is to a Minister of the Gospel, and how like to one brought up in an Alehouse, or in a Bowling-alley, not onely on a day of publick Thanksgiving, but every day in the week, having their terms of art at his fingers ends, *Score up, Tallie on*, and such foul-mouthd language, *'Tis a lie, You lie, A lond lie*, every impartiall Reader cannot but take notice, and many speak openly of it; and that which makes *Cretensis* folly and insolencie the greater, and more to be blamed by every indifferent Reader, is this, that he gives me the lie so often, in such a disgracefull, scornfull way, making the relation all over forgery, and that there are so many lies well nigh as words in the story; speaking also most confidently, though falsly, against the worthy Minister who told me this storie, *That hee works stoutly at the forge, and feeds both himself and the world with all manner of scandals and falshoods against the Independents without fear*, and in the close vapouring and triumphing at an excessive rate with inferences drawn from his own confutations, as if all hee had said in answer to me had been Gospel; when as all this high and great building is laid and raised solely upon the weak sandy foundation of *Cosens* his own relation; *Cretensis* disproving the truth of my relation, and sealing the truth of his own Answer in seven

ſeven particulars by no other way, but *The man profeſſeth* (that is *Coſens*) *that hee knowes no ſuch man*, and *this counter information I had from the mouth of the ſaid* Coſens *himſelfe, and have the particulars under his hand.* Now I appeal to all the world whether any wiſe man would ever have made ſuch adoe as *Cretenſis* doth here, giving the lye ſo oft, triumphing ſo confidently in a buſineſſe meerly upon the information of a man in his own caſe, and whether this be not worſe then *to ask my fellow whether I be a thief*; (*Cret.p.*11.) namely, to ask a mans ſelfe, and upon a mans owne teſtimony to call an honeſt man a thief, and to declare a thiefe an honeſt man; eſpecially conſidering, beſides *Coſens* being a party, and in his owne cauſe, hee is a man againſt whom there are many depoſitions, and complaints againſt him for other miſcarriages and miſdemeanours, a Copie whereof I am promiſed from a good hand, and ſhall inſert in my large Reply: But ſuppoſing all that *Cretenſis* ſaith *Coſens* told him ſhould prove upon further inquiry to be true, and not falſe; (the contrary whereunto I ſhall preſently make apparent) yet no wiſe man can excuſe *Cretenſis* of a great deal of weakneſſe and folly, to put ſo much weight as hee doth upon ſuch a teſtimony, and to declare ſo much to all the world: Certainly great *Cretenſis* is the greateſt Manifeſtarian that I have ever met with, and there is no man hath manifeſted that weakneſſe of judgement, beſides ſtrength of malice againſt the Presbyterian Miniſters and Saints which hee hath done both in this, and in many other paſſages of his Book; as to make an Anſwer to a Book, and profeſſe truely he never read one quarter of the Book, &c. and in my opinion theſe acts manifeſt greater weakneſſe of judgement, farre more injudiciouſneſſe, then the not knowing *how to range parts of ſpeech in a ſentence, nor to put the Nominative caſe and Verb together regularly in Engliſh*, &c. And for a concluſion of what I have to reply againſt the manner of *Cretenſis* confutation of this ſtory, I referre it to the judicious Readers conſideration whether Maſter *Edwards*, for relating a ſtory as a Relation, upon the information of a reverend godly Miniſter well known, living alſo upon the place, who could upon no reaſon be judged to do it out of partiality, or for ſiniſter ends, be to be accounted a liar, and to have the *lye* often given him, or M. *Goodwin* for denying the whole ſtory, and affirming the contrary upon the bare word and relation of a ſtranger, a great Sectary, and a party in the cauſe, who according to all reaſon cannot be thought but he will ſpeak favourably for himſelf, eſpecially being ſuch a one, as a man may, without breach of charity, preſume he will ſpeak any thing for himſelfe in his own cauſe, when as hee did to mee in the preſence and hearing of three godly Citizens alledge in his owne behalfe to cleer himſelf from all fault in this matter, that one of the witneſſes who depoſed, ſaid, he was hired to ſwear againſt him, and had

five

five shillings given him by one of the Justices, or some about him, and had three or foure cups of sack given him before he swore, and was drunk when he took his oath; unto whom some of the * Citizens then present with me, replied, he had best take heed what he said to accuse the Justices of Peace, that they should make any witnesse drunck, or have any hand to give 5.s. to one to sweare against him, and that this was not likely, nor to be beleeved by any wise man; and I suppose if I should reply never a word more to what *Cretensis* hath objected against this story of *Cosens*, I had said enough to satisfie rationall men, by declaring I had my information from a person of worth, and by *Cretensis* nothing is here brought to infringe it, but only the parties own testimony, who is a man also otherwayes obnoxious, as I have already declared. Now from the manner I shall come to the matter, and for the Relation which I have set down of *Cosens* in the last leaf of my Book save one, I received it from a Reverend Minister who is Preacher at *Rochester* (the place where *Cosens* lives) and a Member of the Assembly, who told it me, and a Common Counsell man of this City, and I writ it from this Ministers mouth that I might neither forget nor mistake it, and read it to him after I had done, and upon reading, he approved it as his sense, and that which he had related. But now supposing there should be any mistakes in the first relation made to this godly and learned Minister, yet I reporting it just as I had it from his mouth (he being a man to be beleeved) and as an information only, not as a thing of my own knowledge, I conceive I cannot be taxed for a lyar, not according to any acception or definition of a lye; and if I be in this kinde to be blamed for lying, I desire to know of Master *Goodwin* by the next in case hee have reported from *Cosens* a Sectary, a loose person, a man speaking in his own cause, any thing that is untrue, (which that he hath done I shall infallibly prove) how he will free himself from the same crime, and not more justly incurre the title of great Master *Cretensis*, then I the brand of lying, which he so liberally bestowes upon me. But to come to the particulars, for the first words that *Cosens* should say, *Jesus Christ was a Bastard*: 'tis confessed by him who related it (though he had it from a very good hand) that those words are not found in the deposition againg him before two Justices) but these, *Christ (alas) he was a child, and you must not beleeve all the words hee said*; and for the fuller satisfaction of the Reader, I do here set down the Information and Deposition to tittle as it was taken before the Major of *Rochester*, and another Justice of Peace.

* *March* 30. Three honest godly Citizens after supper comming to speak with me, as they were with me *Cosens* came to speak with me, and was brought into the room where these three Citizens were and I spake nothing to him nor he any thing to me, but in their hearing, who will testifie this and more.

Civit. Roffenſ.

The Information of John Coſens *of* Chatham', *taken upon oath the* 19 *day of* Auguſt, 1644. *before* John Philpot *Major, and* Philip Ward *Eſquire, Juſtices of Peace within the ſaid City.*

WHo ſaith, that about July laſt was twelve months, he being at work at the houſe of Maſter *William Cobhams*, in the ſaid City with *Robert Coſens* his brother, they fell into diſcourſe concerning the Book of Common Prayer, when the ſaid *Robert* offered to lay a wager that the ſame ſhould be put down within a moneth, and ſhould be read no more; whereupon the ſaid *John Coſens* replyed, why Brother there are many things there commanded by God; by what God ſaith the ſaid *Robert*? to whom he anſwered by our Saviour Chriſt? Our Saviour Chriſt, ſaid *Robert Coſens* (alas) he was a child, and you muſt not beleeve all the words he ſaid.

John Philpot Major. *John Coſens* [his mark.
Philip Ward.

Vera Copia, & examinat. per me Johan. Goldwell.

Now I appeale to the Reader whether theſe words related in this Depoſition, be not Blaſphemy as well as the other, and whether a miſtake might not eaſily ariſe from theſe words depoſed, to report the other; but to put *Cretenſis* out of doubt that 'tis no lye, nor forgery to report ſuch words, yea and more of ſome Sectaries, *Cretenſis* Saints, and therefore he needed not to have triumphed ſo much in it: I will give him two inſtances of Sectaries, who have blaſphemed after this manner. The firſt is one *Coleburne* of Watford in the liberty of Saint *Albons*, a great Anabaptiſt and Sectarie, who ſpake theſe words, that our Saviour Chriſt was a baſtard, and the firſt time that he taught was in a tub upon the ſea. This was found by a Jury upon oath, and was returned into the Kings Bench by Certiorarie, in Michaelmas Terme laſt. The ſecond is one in Midleſex, who is indited at the Kings Bench, for ſaying that our Saviour Chriſt was a baſtard, and the Virgin Mary a ——— with many other blaſphemous words, which (being ſo horrid and filthy) I think not fit to make publike: This is found by the grand Inqueſt in Candlemas Terme laſt, upon the knowledge of one of the ſaid grand Inqueſt; and to aſſure the Reader of what I write, I have by me the whole Proceſſe and particulars at large, which I fetched out of the Crowne Office, ſubſcribed with the Clarks hand, which becauſe they are ſo large, and I have much exceeded the number of ſheets I alotted to this Reply, I forbeare to Print them; but if *Cretenſis* doubt of the truth of what I here write, he may if he will be at the charge, have the whole proceedings

ceedings out of the Crown Office atteſted under hand. And for *Coſens* ſpeaking theſe very words, *Cretenſis* a little after (thoug here he denies them) yet confeſſes theſe words were charged upon him; though upon examination waved; elſe what meanes that paſſage of *Cretenſis*, the 'witneſſe upon whoſe 'ſingle teſtimony (originally) both theſe and the former words were charged 'upon him: Now what thoſe former words were, I deſire *Cretenſis* to reſolve in his Rejoynder.

For the ſecond, 'that if Jeſus Chriſt were upon the Earth again, hee would 'be aſhamed of many things he then did. This ſecond part of the Relation of the Information *Cretenſis* calls a lye, and the ſecond in order, and thereupon enlarges himſelf after this manner. 'For neither did the man (namely *Coſens*) 'ſpeak any ſuch words as theſe, the witneſſe upon whoſe ſingle teſtimony (ori-'ginally) both theſe and the former words were charged upon him, upon rexa-'mination, and that upon oath before the Committee of the County, waved 'both the one and the other, as appeares by the ſaid examination under the hand 'of the Clark of the ſaid Committee, which I ſaw and read; and is forth com-'ming for any man to peruſe for his further ſatisfaction. Now that the Reader may ſee what *Cretenſis* confidence and impudencie is, and that *Coſens* ſpake ſuch words as theſe, I deſire him to read what followes to a word, taken out of the originalls, kept in the Majors Court of Rocheſter.

Civit. Roffenſ.

The Information of Francis Tillet, *taken upon Oath the* 19. *of* Auguſt, 1644. *before* Maſter John Philpot *Major*, Philip Ward, *and* Barnabas Walſall *Juſtices of the Peace within the ſaid City.*

WHo ſaith, that in Lent was twelve moneths laſt, he being upon his duty, at the guard of the Bridge at the Centry with *Robert Coſens*, and ſome others, he being talking with the ſaid *Robert Coſens* about the troubles of the Church, and ſome ſpeech of our Saviour Chriſt, he the ſaid *Coſens* then ſaid, that if our Saviour Chriſt were now again upon the Earth, he would be aſhamed of what he had done; and he further ſaith, that he heard *John Patten* of Saint Margarets, and *John Coſens* brother of the ſaid *Robert*, declare that they have heard him ſay to the effect aforeſaid.

John Philpot Major. the Marke of the ſaid
Philip Ward. *Francis* Q *Tillet.*
Barnabas Walſall. *Vera Copia & examinat. per me Johan. Goldwell.*

Now

Now for that which *Cretenſis* alledges here to clear *Coſens*, that he never ſpake any ſuch words as theſe, *'tis all falſe* as I ſhall demonſtrate it to the Reader, and I am confident that *Cretenſis* with all his Rhetorick, and great ſwelling ſix footed words, can never clear himſelf, but muſt bluſh for ſhame, unleſſe he be paſt it, and confeſſe that either he was too credulous to beleeve ſuch a Sectary and a man in his own cauſe as *Coſens*, or elſe out of haſte and eagerneſſe to confute me, miſtooke the buſineſſe quite, or which is worſe, did wilfully, and on purpoſe write thus to brand me, hoping that I ſhould not be able to diſprove him by ever getting the Records to teſtifie the contrary; and before I do particularly diſprove theſe ſix or ſeven lines of *Cretenſis*, I ſhall uſher in what I have to ſay by retorting juſtly *Cretenſis* words upon himſelf, which he unjuſtly uſed againſt me, *That forgery of forgeries, and all is forgery, all over*; for in this confutation of *Cretenſis* (by which you may judge both of thoſe many that go before it, and thoſe few that follow after) There are not only well-nigh, but altogether, *quot verba, tot mendica*, and yet even this hath this banner of confidence diſplayed for the credit of it, *as appears by the ſaid examination under hand of the Clerk of the ſaid Committee, which I ſaw and read; and is coming for any man to peruſe for his ſatisfaction*; all which is falſe as I ſhall undeniably demonſtrate under the Clerks hand of the Committee; and therefore if I would deale in ſuch a ſcoffing way with *Cretenſis*, as he hath done by me (though falſely) I could marſhall his lies, and ranck them in order, firſt, ſecond, third, &c. and could at the end of every one cry, *keep tale, ſcore up, tally on*, and ſay this is a fifth (if not a fifth and ſixth) phib in the Relation of *Cretenſis*; for here is a big lye with a leſſer in the belly of it; in briefe, there is never a ſentence, nay not a clauſe, nor one word brought by *Cretenſis* to diſprove this ſecond part of the ſtory of *Coſens* that is true, and yet it hath *Cretenſis* ſeale upon it, and this foundation (greater then Mr. *Edwards*, I was informed for certain) namely, 'as it appears by the 'ſaid examination under the hand of the Clerk of the ſaid Committee, which I 'ſaw and read; and is forth-coming for any man to peruſe for his ſatisfaction'; and I am confident there are more untruths in theſe ſeven lines of *Cretenſis* brought to diſprove one clauſe of one ſtory of mine, then in all my *Gangrena* (unleſſe miſtakes in the manner of a Relation, as in the order or miſtake of a name, &c.) conſiſting of thirty ſheets; and upon condition that *Cretenſis* will promiſe to ſubmit to this fair condition, to be willing his Church ſhould be put down, and to Petition with me that upon proof of things by me, *his Saints* may be puniſhed, I am contented to referre the determination of it to Authority, and if I make it not good, to be willing to ſuffer what the Parliament ſhall think fit; but by the way, if *Cretenſis* ſignall and choyce confutations founded 'upon examinations under the hand of the Clerk of a Committee which he

ſaw and read, and is forth-coming for any man to peruſe for his ſatisfaction, be of ſo dark and diſmall a complexion, that there is ſcarce ſo much as one beam, or the leaſt glimmering of the light of truth in the whole body of it; what ſhall we think of thoſe that have no ſuch image or ſuperſcription of confidence upon them, but be only looſe informations from Anabaptiſts, Apprentices, perſons in their own cauſe &c? If *Cretenſis* Chariots and horſe-men fail, ſurely his Infantry will yeeld the field. And that I may make good all this which I have ſaid, and not only feed the Reader with words and flouriſhes (as *Cretenſis* doth) I deſire the Reader to peruſe what followes, which cleerly proves what I ſay, and confounds *Cretenſis*.

Whereas ceatain *Articles* are exhibited againſt *Robert Coſens* of Blaſphemy, which he now alledgeth is conſeſt by ſome of the witneſſes to be rather a ſuborning then truth; Theſe are to require you to warn theſe under-written to appear before the Committee at *Ailsford* to morrow being Wedneſday; fail not, for which this ſhall be your warrant.

Ailsford Novemb. 19. *Anthony Weldon. John Bixe.*

John Coſens *James Hills* *George Paine*
Francis Tillet *John Hills* *William Barnes*

To all Conſtables, and other officers to whom this ſhall come, &c.

Let Mr. *Goldwell* ſend a Copie of the Articles with theſe witneſſes.

The Examination of *Francis Tillet* taken upon oath before Sir *Anthony Weldon*, *William James*, *Richard Beale*, and *John Bixe* Eſquires, upon an information of ſome ſubornation againſt *Robert Coſens*, Novemb. 20. 1644.

Who ſaith that *Robert Coſens* and this examinat being together upon the Centry, they were talking of the Common Prayer, and the Lords Prayer; and in this diſcourſe the examinate affirmed, *That the Lords Prayer was taught unto him by his Forefathers, and that it was of Chriſts making and framing*; whereunto *Robert Coſens* replyed, *That if our Saviour were again upon earth he would be aſhamd of what he had done*; and that afterward this examinate relating unto his Brother *John Coſens* this diſcourſe, the ſaid *John Coſens* replyed, that his Brother *Robert* had ſaid unto him as much before.

Andrew Lydall Clerk Committee.

Now I deſire the Reader but to compare this Examination under the hand of the Clerk of the Committee with what *Cretenſis* hath written anent his buſineſſe, and he will finde *Cretenſis* lines brought to clear *Coſens* from ſpeaking theſe

these words, to have forgeries in it, numerous beyond measure, the whole and every part of it being nothing but lies; and for the further conviction of *Cretensis*, I will go over his words. 1. *Cretensis* saith, *neither did the man speak any such words as these. Cretensis*, how dare you say so, when as before three Justices of Peace upon oath these words were deposed against him? is your negative testimony without oath sufficient to disprove it? 2. *Cretensis* affirms for proof of his words, that *Cosens* never spake such words as these, that the witnesse upon whose single testimony (originally) both these and the former words were charged upon him upon re-examination, and that upon oath before the Committee of the County, waved both the one and the other, which is all stark staring false; and *Cretensis* proof failing him, what is *Cretensis* testimony worth? Now if the Reader do but read this Examination under the Clerk of the Committees hand, and compare with that the first Deposition of *Francis Tilles* before the Major of *Rochester* and two other Justices, he must presently see it smels above ground, and that here *Cretensis* words takes place in himself, *quot verba, tot mendacia*: I desire the Reader to tell the untruths, and that proved upon Record, and not untruths made upon my saying they are lies as *Cretensis* are upon his bare words.

1. *Cretensis* avoucheth confidently that it was one witnesse upon whose single testimony (originally) both these and the former words were charged upon him: let this be the first lie in this Catalogue, for 'tis evident by the Depositions which I have set down, that there were two witnesses, *John Cosens* and *Francis Tiller*; *Francis Tiller* who swore *Cosens* spake these words, and *John Cosens* who deposed the other words; so that there were two witnesses, and each witnesse deposed not the same, but different words.

2. *Cretensis* here affirms the former words, namely, *that Jesus Christ was a Bastard*, were charged upon him, which if they were, and that upon oath, that was a good ground for the report; but if they were not charged upon him, but other blasphemous words, then *Cretensis* tels another phib, which is the second in order.

3. *Cretensis* positively (without saying I was so informed, &c.) asserts that these words (spoken, *viz.* by *Cosens*, *If Christ were upon the earth again he would be ashamed, &c.* the witnesse upon re-examination, and that upon oath before the Committee of the County waved them: Now how false this is, let but the Reader compare the first and second Deposition of *Francis Tiller*, who deposed these words against *Cosens*, before three Justices, and upon re-examination, and that upon oath before the Committee of the County swore the same again the second time, and was far from waving it as appears by the examination under the Clerks hand of the Committee which I have set down; and

now I might say to the Reader, *keep rule*, this is the third down-right fall, more then a stumble, this is a big lye with others in the belly of it; for first the former words were not charged upon *Cosens* by *Francis Tillet*, but only these words; and therefore how could he be re-examined upon that of which he never informed, nor was formerly examined? Secondly, much lesse then could he upon oath wave them; and for the other words which he was re-examined upon, he stood to them before the Committee, and is ready to testifie them still whensoever he shall be called thereunto.

4. *Cretensis* affirms that he who deposed these words, *viz. That if Christ were upon the earth again, &c.*) did upon re-examination before the Committee wave them, as appears by the said examination under the hand of the Clerk of the said Committee. Now I might here say, *score up*; this is the fourth word of folly in *Cretensis* confutation; for there is no such examination under the hand of the Clerk of the said Committee, but the contrary to it, as appears by that examination set down already taken upon oath before Sir *Anthony Weldon, &c.* and subscribed by *Andrew Lydall* Clerk Committee. This untruth may well stand for two, or at least be printed in a Capitall Letter, because he affirms a grosse lye, and a thing quite contrary to truth, to be under the hand of the Clerk of the Committee.

5. *Cretensis* proceeds upon this examination, that he saw it, *which I saw*; I might here say, *Tally on*, this is a fifth phib in this relation; for how could *Cretensis* see that which never was; but if he saw any such thing that *Francis Tillet* should deny these words, he must needs see something that was forged by some of his Sectaries, to engage him to confute Mr. *Edwards* Book.

6. *Cretensis* further asserts, that he read this under the hand of the Clerk of the Committee: I might here say *Cretensis* still advances in his *Cretian* way, and this is the sixth flaw; for how could he read that which never was? and I conceive *Cretensis* will upon a review of what he hath written, cry *peccavi*, and say, I was deluded and quite mistaken.

7. And lastly, the said Independent confutation and assertion, for uniformity sake, that it may end as it began, or rather end worse, by rising and ascending in untruths, affirms in the close of it, that this examination is forth-coming for any man to peruse for his satisfaction. Now Reader remember the account, for this is the seventh and eighth time at least, yea the ninth and tenth that this confutation prevaricateth with the truth; for in these words, this examination is forth-coming, there are many lyes. First, there is no such examination. Secondly, then it cannot be forth-coming. Thirdly, not for any one man to peruse, much lesse for any man. And fourthly, it can be much lesse for satisfaction. And I much wonder *Cretensis*, if you had seen and read an examination under

the hand of the Clerk of the Committee, proving what you here ſay, and confuting this part of the ſtory related by me of *Coſens*, and that tending ſo much to the ſatisfaction of any man, why did you not cauſe it to be forth-coming, printing it here together with your Confutation? Certainly *Cretenſis*, had you ſeen and read ſuch an examination under the hand of the Clerk of the ſaid Committee, there can be no reaſon given why you ſhould not have printed that, as well as an Anabaptiſts Letter written to an Anabaptiſt, and a writing given you from Mr. *Burroughs*; ſurely an examination under the Clerks hand of a Committee, would have been more authenticall with rationall men to have convicted my Book of untruths, then a Letter of an Anabaptiſticall boy, &c. and therefore for my part, I am confident, *Cretenſis* ſaw that in the examination brought him by *Coſens*, which being printed, would have diſadvantaged his foul-mouth'd Confutation of this ſtory, either contradicting, or rendring the whole ſuſpected; and therefore he ſuppreſſed it, being willing to blaſt my Book for the preſent, while it was new come forth, and much ſought after; making account, if after I ſhould be able to diſprove him, yet he could not play his after game, either by pleading miſtakes, and that he was ſo informed, or elſe by his Rhetorick and words at will, wreſting either the examination brought him to theſe word in *Cretenſis*, or elſe theſe words and phraſes of his to the examination; however one way or other to ſhift for his credit, and to wrangle it out, in which *Cretenſis* hath a wonderfull Art and faculty by his wit and largeneſſe of conſcience, to call black white, and to make *quidlibet ex quolibet*; and however *Cretenſis*, to work the Reader to a belief of him in the confutation of this part of the ſtory of *Coſens*, ſpeaks of an examination under the hand of the Clerk of the ſaid Committee, which he ſaw and read; yet I am confident he knew it would not prove what he here ſaith, and my confidence is upon this ground, becauſe from his own words I gather he had this counter-information from the mouth of the ſaid *Coſens*, and the examination under the hand of the Clerk of the Committee (what ever it was) was brought him by *Coſens*: Now I conceive that examination under the hand of the Clerk of the Committee which *Coſens* ſhewed *Cretenſis*, he alſo ſhewed me, which I carefully read, and that in the preſence of three Citizens, in which there was nothing in the judgement of us four to weaken this teſtimony of *Francis Tillet*; but rather by that, and the confeſſion of *Coſens* himſelf to us, much fell from him to confirm the truth of this, and other paſſages in this ſtory, which I preſently writ down as ſoon as *Coſens* was gone: and for a need, beſides my own teſtimony, thoſe Citizens

Cretenſ. pag. 40. This Counter-Information I had from the mouth of the ſaid *Coſens* himſelf, and have the particulars under his hand.

tizens will be ready to witnesse also the truth of what then passed; so that by all this the Reader may see more untruth in one peece of *Cretensis* confutation of the story of *Cosens*, then there are pretended untruths, made by all the art and malice of *Cretensis* against the whole story of *Cosens*; so that to conclude this I aske of *Cretensis* who is the lyar now? and I suppose I may more truly apply *Cretensis* own words a little changed, spoken against me to himself: doubtlesse the man hath sold himself to write all, and all manner of untruths, that hee can but scrapple together from what mouths, or tongues, or pens, he cares not so they be but Independent in their constitution, and carry any antipathy in them to the honour and good of Presbytery; and in case they be but such, 'tis no matter if they be Anabaptists, Seekers, yea loose drunken persons and Blasphemers. *Cretensis* by this Answer hath proved many things I spake of in *Gangræna*, all the Sectaries and Blasphemers closing with Independents, and the Independents with them to make one common party against the godly Orthodox Ministers and people of these Kingdomes who are for truth and peace.

Cretensis proceeds to infringe the truth of my Relation of the story of *Cosens* in five other particulars; but by this part of the story which I have made good, and the many particulars wherein I have disproved *Cretensis*, especially considering 'tis all of the same complexion, *Cosens* information being the sole ground whereupon *Cretensis* goes, (as he confesses *pag.* 40.) the Reader may easily guesse at the rest, and my Authors *I* with the Records produced, are more authentick then *Cosens* bare *no*; therefore for present I shall not enlarge further upon the third, fourth, fifth heads of *Cretensis*, but reserve to my full Reply the whole Relation of *Cosens* being bound over by the Justices upon these blasphemies attested against him to the Sessions, and of his being imprisoned for speaking words against a Member of the House of Commons, dwelling in that county, and of the complaint for his blasphemies against Christ exhibited to the Recorder of Rochester, and of the Recorders binding him to his good behaviour out of the pious sense he had of the wrong done to Christ, and the words he spake to him, and of his addresse to the Committee of Kent for a review of these Depositions, &c. only there seems to be some interfering between the third and fourth branch of *Cretensis* confutation; *Cretensis* denying *Cosens* to be ever under any restraint, or needing any order from any in place, or to any in place to release *Cosens*, in reference to his blasphemies; and yet he saith presently after, upon the sight of the fore-mentioned examination taken upon oath before the Committee, by the Justices the man was discharged: Now I demand, What was he discharged from? and whether was not this discharging of the man a releasing of the man? *Oportet Cretensem esse memorem.*

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4. As to *Cretensis* sixt branch, calling that part of the relation of *Cosens* a loud lying Information: I reply, 'Tis a mainifest truth, and will be witnessed by many, that *Den*, *Lamm*, and *Woodman*, all three of them have preached in *Cosens* house, which is so evident in Rochester, that as the dayes of the moneth when they preached are known, so are the names of many of the Auditours that were present: and for proof of it, 'tis given me under hand from Rochester, 'that *Woodman* himself confest it the very same day he preached before a 'Justice of peace and other witnesses, being apprehended by the Officers, and 'brought before him, who being thus convented, gave it under his hand, that 'he would never again preach within five miles of Rochester: and though '*Cosens* saith he knowes no such man (which we think, upon good ground, is 'a lie,) yet can he deny that *Woodman* hath preached in his house? which is the 'thing asserted.

5. For that last part of the relation of *Cosens* going to Master *Clares*, *&c.* for uniformity sake, made a lie by *Cretensis*, because he was set upon it to blast all for lies; I reply, that as the first part is confessed to be true, so is the last as true, though denyed; for Master *Clare* affirmes, he said he would complain of him; and let *Cosens* bethink himself what he said of Master *Clare*, and he must confesse it. As for that argument *Cretensis* brings why he did not threaten to complain of him, and that the man dares not threaten to question any whatsoever, because 'tis his judgment, none ought to be questioned or troubled for their judgements in matters appertaining unto God: I answer, 'Tis a weak one, and it followes not; because the Sectaries principles and practices do not agree, they practising many things often wherein they professe contrary: How many Sectaries have we in these dayes, who plead for, and professe liberty of conscience, which yet have not only threatned godly Ministers and Christians for their consciences, but actually have brought them into trouble, and punished them severall waies? Surely *Cretensis*, if you had read Histories of the Church, both ancient and modern, you would have found Hereticks and Sectaries, as Arians, Donatists, Anabaptists, Socinians, Arminians professing as *Cosens* here does, who yet when they have had opportunities, proved great persecuters of the Orthodox godly Ministers; and wee well know by many shrewd signes and instances, that if *Cretensis* and his abettors, who have so much pleaded for a Toleration, shall come once to get power in their hands, they will as much tolerate Presbyterians, as now they will to come into any place, office, employment Ecclesiasticall, Civill, or Military, where 'tis in their power to hinder them. And therefore *Cretensis*, you had need bring better Arguments to confute my *Antapologie*, (which your Sectaries give out you are upon); or else you will doe the

Cosens going to heare Mr *Clare* preach.

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Apologiſts little good either in matter of fact, or in anſwering the argumentative part of it.

6. *Cretenſis* in his animadverſions and inferences made upon my relation of the ſtory of *Coſens*, not knowing who related it to me, nor the occaſion of the relation, &c. yet in the cloſe of his confutation of the ſtory of *Coſens*, moſt falſly and wickedly, without fear or wit, brands him who related it to mee with ſuch words as theſe, *But who is Maſter* Edwards *godly orthodox Preſbyterian Miniſter? Is hee not ſuch a one who works ſtoutly at the forge, and feeds both himſelfe and the World with all manner of ſcandals and falſhoods againſt the Independents without fear?* Certainly, *Cretenſis throat is an open ſepulchre, and the poyſon of aſps is under his lips. What ſhall be given unto thee,* or *What ſhall be done unto thee, thou falſe tongue?* This paſſage againſt the godly Miniſter who told mee this ſtory, fils up the meaſure of *Cretenſis* rage, lying, and evill ſpeaking; and hee could hardly have ſpoken more untrue words then theſe, whether hee conſider the man himſelfe, or the manner of his relating it. In one word, the Miniſter who related this ſtory to me, is a reverend, learned, godly, humble, retired man, a man who hath been many yeers of good account in the Church of God, a Member alſo of the Aſſembly, and a man far from forging, or feeding himſelfe and the world with all manner of ſcandals againſt the Independents, &c. and this Miniſter did not make it his buſineſſe or work to tell mee this ſtory, coming to mee, or ever intending to come: but I, going in London upon my occaſions, this Miniſter accidentally being in a ſhop with a friend of his, a Citizen whom I knew alſo, I ſpake to them as I was going by, and they to mee; and ſo in the ſhop exchanging a few words, the Citizen asked me if my Book were come forth, or when it would: whereupon this Miniſter and I had ſome words about the ſubject of it, and falling into diſcourſe, hee related this ſtory to mee and the Citizen; which when I had it from him, the laſt ſheet of my Book being either printing off, or quite printed off, I put it in a Poſtſcript, as the Reader ſees: and therefore let all the world judg what untruths *Cretenſis* hath belched out againſt this reverend and worthy Miniſter. But *Cretenſis* is a man that in all his Writings and Sermons falls upon all that come in his way, having no reſpect of age, place, gifts, ſufferings, &c. if they be againſt his fond conceits and Sectaries.

And thus, good Reader, I have gone over all the particular materiall exceptions made againſt my Book entituled *Gangræna*, by Maſter *Saltmarſh*, Maſter *Walwyn*, and *Cretenſis*; and I doubt not, but by this time, even by this briefer Reply, every indifferent Reader is ſatisfied, how unjuſt and falſe thoſe outcries and clamours of lyes lyes, are, and how in them that Pro-

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verb is verified, *A great cry, but a little Wooll*: little cauſe, but onely the rage and madneſſe of the Sectaries to ſee themſelves and their wayes ſo laid open in the ſight of the Sun. And yet I have not done with my Antagoniſts, but ſhall more fully anatomize and rip them up, and further juſtifie and cleer all things excepted againſt in *Gangræna*, which being lighter, are now paſſed over, or though ſpoken unto, need further amplification and illuſtration. In a word, there is nothing behinde untoucht, that either glances upon mee, or ſpeaks for themſelves and their partie; but I intend to ſpeak to it fully, and am reſolved (God ſparing me life and opportunity) not to die in their debt. And I could now play the Rhetorician, and ſpend ſome leaves in running over all the Errours, Hereſies, Blaſphemies, Practices, Stories, &c. laid down in *Gangræna*, not ſo much as once offered to be diſproved, though they be of perſons and things here living, and acted in London, and neer at hand, and which *Cretenſis*, with all his gatherings, intelligences, obſervations and preſentations from Sectaries of ſeverall ſorts, Anabaptiſts, Independents, Seekers, &c. and of ſeverall parts in the Kingdome, Kent, Eſſex, London, &c. hath been able to ſay nothing againſt; and might, going from one particular to another, triumph over *Cretenſis*, ſtamping the ſuperſcription of *Truth* upon them, and ask him, What ſay you to the 84. and 85. Errours laid down in the Catalogue? Is it not true that ſuch things were preached in London? Whether is not that which I have related of *Paul Beſt* true? Whether did not Maſter *Burroughs* and Maſter *Greenhill* preach bitterly againſt the Petition of many well affected Citizens for the ſetling of Government? And ſo I might goe through hundreds; and of all thoſe facts, opinions, practices that theſe three men have not been able (though ſo willing) to except againſt, inferre, conclude, and flouriſh over *Cretenſis* with his owne ſword. There is no reaſonable man, that conſiders the malignitie, wrath, &c. of Maſter *Saltmarſh*, Maſter *Walwyn*, but eſpecially of *Cretenſis*, againſt me and my late Book, and the opportunities they have had through their acquaintance with Sectaries of all ſorts; beſides the publick notice given of anſwering me, as appears by the intelligence and particulars brought in to *Cretenſis* from ſeverall places, to furniſh him their Champion; together with the extreme eager deſire of *Cretenſis* taking all advantages againſt mee, making matter of confutation and lies of that which I am confident was never made by any Scholar in an Anſwer before, (as, *the houſe a meeting for Sectaries*; as, the not being able to put *the Nominative caſe and Verb together*, and ſuch like) but wil think they have ſpoke the utmoſt they poſſibly could againſt my Book, and that of courſe ſome of the things drawn up and repreſented by the hand of Envie muſt needs be falſe: ſo that whereas *Cretenſis* conceives, that now in his

Anſwer hee hath informed the world how many lyes and untruths there are in *Gangræna*; the truth is, that hee and his fellow-ſectaries have done it but faintly, and with the extreme dammage of their own cauſe: for all wiſe and unprejudiced men will acquit all the other particulars from the crimes and imputations of lies and falſhood, and conclude them all true and certain; for ſurely, if there had been any hole to have been picked in them, either the malice, or the wit, or the induſtry, or one thing or other of *Cretenſis* and his aſſociates, would have found it out, and not have ſpared me: ſo that the very enemies bear wineſſe to the truth of the body of my Book, the things that are found fault with by them being but a ſpot here and there, a few in compariſon, (if ſpots) and I may ſay of all the exceptions taken by my three Antagoniſts, ſuppoſing them to be miſtakes, (though I have ſhewed the contrary) What are theſe among ſo many not excepted againſt, being but as gleanings to the vintage?

Cretenſis, pag. 50. and in his laſt Section, winds up his Anſwer in ſpeaking to the Reader, that *though for the preſent hee hath given him onely a taſte of Maſter* Edwards *grapes, yet ſufficient*, hee *preſumes; to convince the Reader, that his vine is the vine of Sodom*, &c. and *profeſſes that he hath not read one quarter of the Book as yet, nor knowes not whether ever hee ſhall care to read it thorow or no*: and then labours to poſſeſſe the Reader, that *what hee hath not anſwered, others will very ſhortly: a few dayes* (hee *makes no queſtion*) *will give the Reader more light to comprehend the darkneſſe of* Gangræna; and propheſies, *The day will come, and is even at the door, When there will be ſcarce one ſtone left upon another of all this falſe building, which will not be pull'd down by the hand of Truth: And when the ſervants of God ſhall have had the opportunity to waſh off that dirt and filth which Mr.* Edwards *hath caſt upon them*, Gangræna *will be found a ſtrumpet, yea, and of the race and linage of that great ſcarlet Whore, which corrupteth the earth with her fornication.*

Reply. As for *Cretenſis* ſaying, hee hath *onely for preſent given a taſte of Maſter* Edwards *grapes*, implying, hee could feed the Reader with whole cluſters, and intimating hee hath a great deal more to ſay to my Book, as other paſſages expreſſe beſides this, *viz. pag.* 38. *I preſume that Miſtris* Gangræna *hath not as yet paid mee the tythe or tenth part of her forgeries*, &c. I anſwer, I beleeve *Cretenſis* hath ſaid all hee poſſibly could againſt *Gangræna*; I doe not think hee left out any thing hee could object againſt it: Whoſoever reads but his Anſwer, and obſerves his rage and heat, his playing at the ſmalleſt games, and picking of ſtraws to finde matter againſt my Book to fill up ſix ſheets with, railing and declaming againſt it, will not think hee gave but a taſte, or a tenth. But how could *Cretenſis* ſay

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hee had given onely a taſte for the preſent, and not the tenth part, whenas hee profeſſes truely hee *had not read one quarter of the Book then, neither knew whether hee ſhould ever care to read it thorow or no?* Could hee divine of what hee had not read, nor knew not whether ever hee ſhould reade, that there was ten times more behinde? And beſides, How could *Cretenſis*, out of what hee knew not whether hee ſhould ever read, promiſe the Reader to give him not onely a taſte, but abundance? Certainly *Cretenſis* meant the far greateſt part of his grapes promiſed the Reader, ſhould be gathered by other hands, and be (as hee ſaith of the particulars detected already) obſerved by others, and preſented to him: and after this rate of the farre greateſt part of particulars obſerved by others, and preſented to him, 'tis eaſie for *Cretenſis* to give Anſwers; and I much wonder we have no more of them, but that he takes almoſt two yeers to give an Anſwer to the *Antapologie*. And no wonder, *Cretenſis* going upon an implicite faith, making an Anſwer out of particulars obſerved by others, without reading one quarter of my Book, not ſeeing with his own eyes, but making uſe of a pair of Independent, Antinomian, Anabaptiſticall, &c. ſpectacles to write with, the man is ſo much miſtaken, and ſometimes takes that to be great which is little, and that which is great hee cannot ſee at all. As for that *Cretenſis* ſaith, that hee preſumes by the taſte hee hath given, hee hath convinced the Reader that my vine is the vine of *Sodom*, my grapes grapes of gall, my cluſters bitter, &c. I beleeve every Reader who is not bewitched with the Independent Schiſmaticall way, is convinced, that *Cretenſis* hath ſaid enough to ſatisfie all men, that his vine is the vine of Sodom, that his grapes are grapes of gall, his wine the poyſon of dragons, and the cruell venome of aſps, and that generally all men ſay of his Anſwer, yea, ſome of his owne party cry out of it, that it is too bitter: But as for my *Gangrena*, though *objectivè*, the object about which the Book is exerciſed be the vine of Sodom, grapes of gall, poyſon of Dragons, and the cruell venome of Aſps, treating of and laying open the Hereſies, Blaſphemies and Practices of the Sectaries, which indeed are poyſonous and venemous; yet *ſubjectivè*, the Diſcourſe it ſelfe, and the way of handling thoſe things, is healing and meditinall to cure the Reader of thoſe ſtings and poyſons, which by eating of thoſe fowr grapes of the Sectaries they have contracted; and my Book is farre from being like the vine of Sodom, the poyſon of dragons, that in writing of it I have plaid the part of a Phyſician, made a precious treacle and ſoveraigne antidote to cure and expell poyſons, by correcting, qualifying, binding them, &c. laying open the Errours, Hereſies, &c. their evill, danger, and diſcovering remedies and cures proper for them,

which, were they taken, and the preſcriptions followed, I am confident would prove the healing of theſe Nations.

As for *Cretenſis* profeſſion *that he hath not read one quarter of the Book as yet; nor knowes whether he ſhall ever care to read it through or no*: I reply, that *Cretenſis* at once, and in one breath diſcovers himſelf to be both weak and proud, he ſhows his folly and horrible pride. Firſt, his folly; for what wiſe man that had reaſon and common ſenſe, though he could not *Cretenſis pag.* 10. 24. have * *conſtrued a peece of Latin, write true Engliſh, nor framed the ſtructure of a period according to the common rules of Grammar*, would have writ ſo? and truly this and other paſſages in this Anſwer, confirms me much in that opinion which many underſtanding learned Divines have had of *Cretenſis* a great while, that he is no judicious rationall man, (as his followers cry him up) but only a wordy Divine, a multitude of words, that's all; that being true of him which was ſaid of *Eraſmus*, that his writings were *verba, non res*; but of this folly of *Cretenſis*, the Reader may remember what I have written *page* 39. of this Book; and let *Cretenſis* ever take me ſo writing, and I will confeſſe my folly. Seconly, 'Tis horrible pride and arrogancie; what a proud paſſage is this, *Cretenſis* thinks himſelf ſo great, and looks down with ſuch diſdain upon me, as that he knowes not whether ever he ſhall care to read my Book thorough or no, ſlighting it as not being worth his reading, nor I worthy to carry his Books after him; this ſpeech indeed is neer akin to that in *page* 15. *Indeed if Independent Miniſters had either the priviledge of eaſe to preach to the bare walls and pewes in their meeting places:* The Independent Miniſters are ſo taken up with preaching to great Congregations, and with the reſort of great perſons to their houſes, and with the conſultations they are admitted untill mid-night about great affairs; and particularly *Cretenſis* of late, as 'tis talked every where in *London, that he knowes not whether he ſhall ever care to read my Book thorough or no, or ſhall ever have leaſure to do it*; but *Cretenſis*, let me tell you how much ſoever you ſlight my Books, and care not to read them thorough, as too much below you, yet there are your betters for all kind of learning, yeers, piety, that care to read thorough my Books, and bleſſe God for them; and though they be of as piercing deep judgements as *Cretenſis*, yet could never find that *non-ſenſe, weakneſſe of judgement, &c.* which *Cretenſis* ſpeaks of ſo often. As for that *Cretenſis* promiſes the Reader, *that a few dayes (he makes no queſtion) will give the Reader more light wherewith to comprehend my darkneſſe*, implying as if more Anſwers were ſuddenly to come forth, to diſcover the falſhood of matters contained in *Gangræna*. I reply, a few dayes are paſt,

yea

yea ſome weeks, between ſeven and eight, and yet there is none of *Cretenſis* new-light come forth, no Anſwers diſproving any one particular in my Book; there is a Book indeed of one *Bacons* come forth, who both in the Title page and Book ſpeaks of my *Gangræna*, but he confeſſes the truth of what I ſpeak of him, *viz.* his being put out of *Gloſter*, his being received in a great mans houſe, and his going to *Briſtoll* ſince the Parliaments taking of it; ſo that it ſeems by the confeſſion of one of *Cretenſis* Saints, all matters are not lyes which are mentioned in *Gangræna*; and yet before Maſter *Bacons* Book came forth, I was told confidently ſeverall times (as the report of the Sectaries) that was one of my lyes, ſpeaking of Maſter *Bacons* going to *Briſtoll*, whereas he had never been out of *London* ſince the taking of *Briſtoll*: But I ſuppoſe however *Cretenſis* dayes are paſt, and nothing is come forth to comprehend my darkneſſe, yet I make no queſtion but this Reply with the further Reply coming after will give light to the Reader to comprehend *Cretenſis* his darkneſſe. As to that paſſage of *Cretenſis*, that *the farre greateſt part of the particulars detected, were obſerved by others, and preſented to him*; I Reply, though I have animadverted upon it already *page* 29. in *Obſervation* 9. and alſo in this preſent Section, yet I ſhall adde this, (that beſides his great weakneſſe in taking things upon truſt, and making an Anſwer to a Book out of other mens collections, himſelf never reading one quarter of the Book) he here proclaims himſelf guilty of the great crime and tranſgreſſion which in many places of his Anſwer he loads me with, and with all his railing Rhethorick aggravates againſt me, namely of perſons reſorting to him to furniſh him with intelligence, his taking up and entertaining of reports, his publiſhing them to the world, wherein beſides his contradicting other paſſages in his Anſwer, as that in *page* 6. *nor doe I hold intelligence with any man to inform my ſelf of his haltings*, he ſhows himſelf faulty in laying ſnares of intelligence in many places, and holding correſpondence with ſeverall parts of the Kingdom to receive intelligence of the miſcarriages and undue deportments of all ſuch as are Anti-Independently given; and if it were not ſo, whence comes it that ſo many particulars detected and obſerved by others, were preſented to him, and that *Cretenſis* hath ready by him a yeer ago, a Manuſcript in his hands concerning Maſter *Edwards* himſelf, diſcourſing his jugling; a ſtory alſo of a Presbyterian Angel, together with a ſtory of the Doctorate it ſelf of the Aſſembly, yea that all ſorts of Sectaries, and that from ſeverall places have reſorted to *Cretenſis* with preſents in their hands towards the perfecting of this goodly work, as Maſter *Burroughs*

roughs, Lieutenant Colonel *Lilburne*, *Kiffin*, *Cosins*, a friend of Master *Ellis* in *London*, &c. being like so many rivers running and emptying themselves into the *Cretian* Sea, where all these meeting make so many raging waves to beat upon and disturb the Ship of the Reformed Church; all these Sectaries, though distant from one another, in places, opinions, yet as so many lines meet altogether in Master *Goodwyn* against the Presbyterians; and as in this, so in other particulars wherein *Cretensis* deeply charges me, he himself is most faulty, as in taxing me with immodest lascivious expressions, for printing a Letter where an immodest fact is related (though for such a foul offence modestly expressed) when as *Cretensis*, as of himself, and as his own words (when free to have used any other) speaks of monthly courses, &c. more then once, expressions most immodest and uncivill. For that expression of *Cretensis* by that time the boughs of the trees are a little more withered, they will be broken off, the women will come and set them on fire. I answer, I suppose by this time the boughs of the tree, instead of being withered, doe flourish more, and are more fresh and green, and do here bring forth new fruit; and whereas *Cretensis* had for a time cast dust and dirt upon this tree, my Reply like a good shoure of raine, hath washed all off, making it look pleasantly, smell sweet, and *Cretensis* Answer by that time I have done with it, it will not only be like boughs a little withered, and broken off, but like Saint *Judes* Sectaries, a tree whose fruit withereth, without fruit, twice dead, and plucked up by the roots. As to those words of *Cretensis*, *The day will come, and is even at the doore, when there will be scarce one stone left upon another of all this false building, which will not be puld down by the hand of truth.* I reply, for all *Cretensis* prophesying of such a day, and that even at the doore, there is no such day yet come, not any hand since *Cretensis*, having pull'd down one stone from this building, though it be now about two months ago since *Cretensis* threatned this; but the Reader may see the contrary is fulfilled this day, and that instead of pulling down this building of *Gangrena*, the building is enlarged a story higher, and in breadth also, by the addition of this second part of *Gangrena*; and *Cretensis* will finde *Gangrena* will bee so farre from being puld down, that other buildings of the same kinde will bee framed by it; and this first stone laid by mee, or first building will prosper into a rowe, a whole street before I and others have done with the Sectaries, whereas *Cretensis* Babels, built without any foundation, and daubed with untempered mortar, will fall down to the ground, and be as a refuge for lies, that fails, and is swept away as the Spiders Cobweb.

And

And lastly, to those words of *Cretensis*, *When the servants of God shall have had the opportunity to wash off that dirt and filth which Master* Edwards *hath now cast upon them*, Gangræna *will be found a strumpet, &c.* I reply, The most of those persons whom I have named in *Gangræna*, I durst not for all the world call them the servants of God thus publikely as *Cretensis* doth, lest I should be found guilty of strengthening them in their wicked errours and practices (but of my grounds in this, the Reader shall have a more full account in my second Reply): and therefore (meaning it of such) the servants of God shall have no opportunity to wash off that dirt and filth which I have cast upon them; for they that are such, as *Clarkson*, *Webb*, *Wright*, *Hitch*, *Dunne*, *Nicholls*, *Lam*, *Oats*, *Kiffin*, *Walwyn*, *Marshall*, *Jenney*, Misters *Attaway*, *cum multis aliis*, (I may say with the Apostle) *serve not our Lord Jesus Christ but their own bellies*, and their own lusts; *and by good words and fair speeches deceive the hearts of the simple*. But as for some few, among many whom I have named in *Gangræna*, as Master *Burroughs*, Master *Greenhill*, and some such, it may be they are the servants of God, and Saints, though wherein I have blamed them, they walk as men, and as carnall, and not as Saints; and can never wash off that dirt I have cast upon them (so is *Cretensis* phrase) without repentance, and that they will finde one day, when they shall come to be awakened from their wine. And therefore instead of *Gangræna* being found a strumpet, *Cretensis* will be found a lyar, and *Gangræna* a chaste Lady, and true Virgin; and it will appear (I doubt not, before it be long) when the time of the reigne of the Sectaries shall be over, and they no more heard of, unlesse it bee by way of a proverb and reproach, that then Master *Edwards Gangræna* shall be looked upon by all as a witnesse of the truth, even against Sectaries in the ages to come, and as a discovery of the wickednesse and vilenesse of the Sectaries of this time. And whereas *Cretensis* would make my Book *of the linage and race of the great Woore corrupting the earth, &c. Gangræna* is of a quite different nature, and contrary linage, being a great means (through the blessing of God) of preserving the earth from being corrupted and tainted by the fornications and poysonous principles of the Sectaries; the Book doing much good, as I could prove by plentifull testimonies of Letters written from many parts, as also by speeches expressed

I received a Letter last week out of the Country subscribed with 20 hands of Godly Ministers testifying to my work, and earnestly intreating my constant pursuance, with a promise that I shall not want what their prayers, and endeavours can contribute to that work. A Letter from a godly Minister out of Warwickshire written thus, M. Edwards Book does much good here.

of

of it: and if *Cretensis* would confesse, that's the true reason hee is so offended with it, because it hinders making of Proselytes, and so for want of growing up to such a number as they designe and hope for, they may misse of a Toleration, and so in the issue, a Domination, which is so much sought for by them. And for a conclusion of my Reply to *Cretensis*, I shall turne my selfe to speake a few words to Master *Goodwin*, and to the Reader. Master *Goodwin*, Consider sadly of what you have done in your Book *Cretensis*, how you are become guilty, and have made your selfe partaker of all the Heresies, Blasphemies, wicked practices I have spoken against, in pleading for all (without any distinction) as Saints, servants of God, and such like, and speaking against with envenomed malignity that necessary usefull Book as a very pest and plague, which I writ for discovery of Errours and erroneous persons, that so the Saints might take heed, and beware of them; and in which all godly orthodox, faithfull Ministers doe rejoyce, and blesse God for it. O wretched man, to carry things so, as if Errours would doe no harme to mens soules, but a Book written against them, that will hurt and hazzard mens soules; which is all one, as if a man should say Strong poyson would doe no hurt, not kill, but a precious Antidote will destroy and ruine mens bodies. And now, good Reader, I desire thee impartially and without prejudice to weigh *Cretensis* objections and exceptions against my Book, and my Answers, and then judge whether I have not wounded, and laid this great *Goliah* of the Sectaries (coming out in defiance against the Reformed Churches) upon his back; and whether God, who chuseth the weak things of the world to confound the things that are mighty; and things which are despised, to bring to nought things that are of esteeme, hath not made use of me, a man so vilified by the Sectaries, *a poor weak thimble full of dust*, by the wind strongly blowing this thimble full of dust into *Cretensis* eyes, to blinde him, and befool him. And yet I have not done with *Cretensis*, but let the Reader look for what's behind, *viz.* my fuller Reply; and what ever in this first is either omitted, or not so fully spoken unto, in that he may look to receive more satisfaction. And I no whit doubt, but that, as I have now (by Gods assistance) made a good beginning both defensive and offensive; so by the same good hand upon me, I shall in the next give so good an account, that I shal deal with this daring enemy, as little *David* with *Goliah*, stand upon him, and triumph over

I have received severall Letters from particular Ministers in Essex bearing witnesse; and so Letters out of Kent to the same purpose, and from other places.

ver him, and give you his head upon the top of my ſword: And in my next I intend to dreſſe him up, and ſet him out in all his ornaments and flowers, in his practices, opinions, and wayes of promoting them; in all which I ſhall render him and his name an abhorring to this and the following generations.

Since *Cretenſis* anſwer, there is a Book come forth, written by one Mr. *Bacon*, which Book is anſwered by one Mr. *Corbet*, (the man whom in that Book hee ſo often ſpeaks of) and it is abroad in print already: What I ſpake of him in *Gangræna*, hee in that Book confeſſes, as his being caſt out of Gloceſter, and his coming to London, &c. ſpeaking particularly of that which I touched only, and but in generall (as the Lords houſe in which hee lives.) And beſides that, I heare one *Web* hath an Anſwer in the Preſſe to what I relate of him *pag.* 106, 107. which Anſwer, before it went to the Preſſe, by a providence came to my hand without ever ſeeking it, or indeed imagining that ever *Web* (ſuch an Heretike and Blaſphemer) durſt have appeared in print, or been taken notice of to be in London, for feare of being queſtioned for thoſe things I have written of him: But wee may ſee what ſad times wee are fallen into, and that the Sectaries are grown fearleſſe, that they dare come abroad and plead their deſperate cauſe, as Maſter *Saltmarſh*, *Walwyn*; ſo now Maſter *Bacon*, and *Web*; which ſymptome, among many others, makes mee feare the night and darkneſſe is at hand, when as the wolves and the wild beaſts dare come thus out of their dens; whereas when the Sun ariſes they go to their dens. The Pſalmiſt tels us, *Pſal.*104.20,22. *Thou makeſt darkneſſe, and it is night, when all the beaſts of the forreſt do creep forth. The Sun ariſeth, they gather themſelves together, and lay them downe in their dens.* Hence the Scripture cals wolves *the wolves of the evening*, *Zeph.*3.3. and look as the Frogs croaking and making a noyſe uſe to be in the evening, ſo the croaking of falſe Teachers reſembled to wolves, the beaſts of the forreſt, and Frogs, preſages the going downe of the Sun, and night coming. But becauſe I purpoſe not to trouble my ſelfe with giving any formall anſwer to it by it ſelfe, I ſhall now give theſe Animadverſions upon it: Firſt, That *Web* confeſſes moſt of the things I relate of him; only hee ſaith of ſome of them, hee had recanted and diſclaimed them; and I ſhould not have upbraided him, but rejoyced in his converſion. But unto that I reply; Had not this *Web*, ſince his Recantation and Releaſe, both in Citie and Counrrey, vented many deſperate things, and gone on in his hereticall wayes, I ſhould never have mentioned them. Secondly, That this *Web* rancks himſelfe in his Anſwer among the Independents, ſpeaking of mee as being ſo againſt him out of my ill will to Independents; and I

ſinde *John Bachiler*, an Independent, not onely (April 1. 1646.) ſetting his *Imprimatur*, but helping him in his Anſwer, mending ſeverall things in the Anſwer: as for example, For thoſe words I charge him with, that he ſhould ſay, *For him to ſay he was equall with Chriſt, was no robberie*; in his Anſwer to that, *Bachiler* helps this Blaſphemer, and takes part with him as for inſtance, whereas *Web* juſtifies it, that 'Gods love is the ſame in every re-'ſpect unto the Saints as unto Chriſt, and therefore a Saint may ſay he is e-'quall with Chriſt, and count it no robbery; [*in every reſpect*] is blotted out by *Bachiler*. And *Web* further pleading he might ſay, The Saints were equall to Chriſt; next following theſe words of *Webs*, [*As I conceive, the word of God to be my rule,*] there is interlined under *Bachilers* hand theſe words, [*Provided I meet with a faire and candid interpretation of my words.*] And ſo I could inſtance in divers other alterations: ſo that we may ſee the Independents will not loſe any the moſt blaſphemous, Atheiſticall hereticall men, but further them, and joyne with them againſt the Presbyterians, licenſing their Writings, helping them to conceale, and deliver more cautelouſly their dangerous opinions. Thirdly, for that which is related by me in *Gangrana* of *Webs* ſpeaking ſo wickedly of the Scriptures, he denyes it not, but ſaith to this purpoſe, How could hee ſay ſo? for he ſhould contradict himſelfe in other things which he hath ſaid and holds: But to that I anſwer, 'Tis no new thing for ſuch men as he to ſay, and unſay, affirme and deny according to the companies they come in, and advantages they think they have. Fourthly, To that which I relate of him concerning thoſe expreſſions of his, *We might not ſay, God the Father, God the Sonne, God the holy Ghoſt*, he makes ſome ſhuffling Anſwer; but I reply, he ſpake ſo, and I can produce good proof of that and all the reſt. If a Committee of Parliament ſhall be pleaſed to take notice of it, and ſend for this *Web*, and proceed againſt him upon proof, I am ready to produce witneſſes, and upon his owne confeſſion and thoſe witneſſes to make proofe. Onely I deſire the Reader to take good notice of one expreſſion in his Anſwer to this head, which ſhewes the ignorance both of him and *Bachiler* in the very principles of Religion; and is not *Bachiler* a fit man in ſuch a Kingdome as this, to bee a Licenſer of Divinitie Bookes and Controverſies, who beſides that hee is no Miniſter, nor well ſtudied man, is ſuch an *Ignoramus* as this clearely diſcovers him to bee? *Web* ſaying hee acknowledges the Trinitie, the Father, Sonne, and Holy Ghoſt, hath theſe words, *That hee acknowledges the Father is the Sonne, and the Holy Ghoſt*, and to that purpoſe; whereas wee are taught from the Scriptures by all Orthodox Divines, that though everie Perſon be God, as the Father is God, the Son is God, and

and the Holy Ghost is God; yet the Father is not the Son, nor the Father is not the Holy Ghost; nor the Son the Father, nor the Holy Ghost. Now *Bachiler* passes this, and though he mended many other passages in *Webs* Answer putting in words in some places, blotting out words, and changing some expressions for others, yet hee let this passe without any correction or note upon it; which no man can conceive to proceed from any thing else but profound ignorance. And that the Reader may know I speak these things upon good ground, I perused this Answer after it was licensed with Master *Bachilers* hand, and compared the hand of *Imprimatur, Iohn Bachiler*, with the hand where other words were put in, and found it the same hand, and writ out with my hand, severall amendments made by *Iohn Bachiler*, which I have by mee in writing, and then subscribed my hand under them, with the day of the month when I extracted them out of the Originall Copie; and one being with mee, who was a witnesse of all this, I also intreated his hand to attest it, which hee willingly did: all which I can produce to satisfie any man who desires it.

And for the winding up of all I have to say by way of Reply to Mr. *Saltmarsh*, Mr. *Goodwine*, &c. in vindication of my *Gangrana*, by this time, the Reader may see what to thinke, if among so many hundred particulars which are laid downe by me of Errours, Heresies, Blasphemies, Stories, &c. with so much variety, such a venemous virulent man, picking and chusing, catching and snatching, having Intelligence, and great resort to him from Sectaries of all sorts, and out of severall parts, as Essex, Kent, &c. could yet finde so few things to question in *Gangrena*, (which yet also are justified and made good;) what must the whole body of the Booke be, which is not so much as touched, either by *Cretensis*, or any of the rest? And that which alone may satisfie any rationall man that there is too much truth in *Gangrana*, is this, that I have never been called in question to make the things good. I have beene informed from good hands, that some of the Sectaries have had meetings, consultations, and severall debates about my Book, what to doe in it, whether to complaine, or what else; and I am confident if they were not afraid that things would bee found too true, and very foule, and upon the through examination might hazzard the danger of bringing an old house upon their heads, and the punishing of many, they would before this time have tried all their friends, and party, to see what they could have done against mee.

Having finished my Reply to *Cretensis*, Master *Saltmarsh* and Master *Walwin*, as before it I gave the Reader a fresh, and farther Discoverie of Errours, Heresies, Practices of the Sectaries; So I shall finish this book with matters

of that kind, laying downe more Errours, Heresies, Blasphemies, Stories, Letters, concerning the Sectaries, concluding all with a few Corollaries drawne from the whole Book. And first, I shall add other dangerous Errours come lately to my hand; and so the first of these Errours in this latter part of my Book is the * 23 Errour.

* *The 11. errour specified in the former part of this book, is in the Catalogue of Errours contained in the first part of Gangræna, which slipt me before I was aware: and therefore upon comparing of both together, I put it one, and reckon not that, but make these Errours to begin here at number 23. which otherwise should have been number 24.*

23. That Saints are justified by the essentiall righteousnesse of God, and not by Christs obedience.

For the full proofe of this, I will give the Reader (*verbatim* to a tittle) a passage taken out of a Letter written by a godly Minister in Bristoll, to a godly Minister here in London, wherein this Minister writing to his friends that things are prettie well here, and speaking of his owne preaching there, saith, *One of the greatest rubs in the Towne, is the broaching of a mad errour: concerning the justification of Saints by the essentiall righteousnesse of God, and not by Christs obedience, which some do hold, and expresse with a World of vanitie and contempt of Christ.*

* *Andreas Osiander* an acute and great Divine, who lived in *Luthers* time, held such an Errour, though not expressed with that vanitie and contempt of Christ, as these Sectaries do now; concerning which opinion of *Osiander*, and the great abilities that were in him, and his way of managing that and other opinions, Scholars may be further satisfied by reading *Osiander* life, written by *Melchior Adamus*, and *Schlusselburgius* in his Catalogue of Heretikes, *De Secta Osiandrist.*

* *Osiander* publicè in Schola proponit, nos sola essentiali Dei justitia justos esse: essentiali ejus vita vivere vel victuros esse: essentiali ipsius gloria glorificari; essentiali illius charitate ad diligendum Deum & proximum propter ipsum inflammari, & gravissimè errare omnes qui putent aliâ re quam solo uno & vivo Deo Patre, Filio, Spiritu sancto nos posse justificari, vivificari, glorificari: & glacie frigidiora docere qui doceant nos tantum propter remissione peccatorum reputari justos: & non etiam justitiam Christi essentialem & divinam per fidem in nobis habitantis, vit. *Osiand.* pag. 228.

24. When either of the parties married is asleepe, the other is free of the bond of matrimony, sleep being in a kind naturall death for the time, and by death the bond of matrimony is null; so that if a woman should have to do with any other man, her husband being asleep, she committeth not adulterie.

25. That the Apocrypha Books, and particularly the Book of *Esdras* are Canonicall and the Scriptures, as well as the Canonicall Books generally owned by all to be Scripture.

26. That the people of God are a free people,

and what they do they ſhould do freely and voluntarily, and not be aſſeſſed and rated by the Parliament, compelled to pay rate upon rate, aſſeſſment upon aſſeſſment.

27. That the * Saints and Beleevers, who have husbands or wives that are unbeleevers, they may put them away and take others, becauſe God gave wives to be a meet help, and the Saints are to proceed to caſt off all Antichriſtian yoaks, a chiefe whereof are unequall marriages.

28. That ſin is but a ſhadow.

29. The promiſes belong to ſinners as ſinners, not as repenting, or humbled ſinners.

30. Faith is truly and ſimply this, a being perſwaded more or leſſe of Chriſts love.

31. That there is no other Seale but the Spirit, and for the elements conſecrated to be Signes and Seales to us in the Sacraments, they are not, but emptie things and of no effect.

32. That Chriſt is Baptiſme to us, the outward ſigne needleſſe.

33. No Chriſtian Magiſtrate hath power of inflicting capitall puniſhment, and taking away of the life of any member of a Church, unleſſe firſt he be caſt out of the Church, and ſo delivered to the Secular Power, no, what ever his offence ſhould be, though murther or treaſon.

34. That place of Scripture, *Hee that ſheddeth mans blood, by man ſhall his blood be be ſhed*, belongs to *Moſes* his Diſciples, and not to Chriſts Diſciples, and Chriſtians have nothing to do with it.

* *The Sectaries who call themſelves the Saints and beleevers, if they have husbands and wives that will not turn Sectaries, they may leave their owne becauſe they are unbeleevers, and joyne themſelves to other womens husbands, and other mens wives: I read in a Letter ſubſcribed by W. L. and E. L. William Ienny and Elizabeth Ienny, written out of Holland to one in London;* Deare friends, as you have caſt off many Antichriſtian yoaks, ſo proceed to caſt off all, a chiefe whereof are unequall marriages.

In my laſt Book I gave the Reader an account of many of the practices of the Sectaries, both more generally and particularly: and I inſtanced in twentie eight practices: Now, though there are many more behind, yet becauſe my Book is both expected ſuddenly to come forth, and is enlarged beyond my firſt intention, I will only inſtance in two.

1. They do deny and profeſſe to many that they are no Independents, no Antinomians, no Anabaptiſts, but they are thus and thus, and will be ſo and ſo; and theſe are but reproachfull names given out, and caſt upon honeſt, godly, conſcientious men by the Miniſters and Presbyterians, as Puritan and ſuch like, were in former times by the Biſhops; and of this I could give the Reader many proofs in printed Books of the Anabaptiſts, Independents, Antinomians,

Antinomians, as ſuch Churches falſly called Anabaptiſts, &c. And now there is never an Independent in England, if you will but take what themſelves ſay, though they be ſuch who ſtickle, act, work, vote, and by all wayes, in all places, where they have any thing to do, promote, ſide with Independents, Anabaptiſts, &c. yet they will confidently ſay they are no Independents, they are of no Church way, nor know not what it is; nay, ſome of them will ſay they are Presbyterians in their judgement, or at leaſt do wait and ſtay to ſee what the Reſults of the Aſſembly and Parliament after them will be; and yet there is many of theſe men, that let any perſon or thing come in nomination and competitition, that concerns Presbyterie, and they will favour, promote, further Independencie (be it right or wrong) and on the contrarie diſcountenance, hinder, obſtruct the Presbyterians, wherein they juſt walk in the ſteps of the Biſhops and their creatures, who upon all occaſions diſclaimed Poperie, Arminianiſme, and when Papiſts and Arminians were ſpoken of, they would be hot againſt them, and were againſt Poperie properly ſo called (as the expreſſion was) and againſt *Arminius* (meaning thoſe points *Arminius* held about the government of the Church) not thoſe of Grace and Free-will, &c. and yet theſe Biſhops and their Chaplains preferred Arminians and perſons Popiſhly affected, licenſed Books tending that way, brought them off when in trouble, would remember thoſe who preached againſt Poperie and Arminianiſme; and it was obſerved, and I have been told it by a man of place in thoſe times, who diſliked ſuch wayes, that when the Arch-Biſhop bluſtered and ſpoke moſt againſt any Prieſt or Papiſt, and for the Church of England, then the next newes they were ſure to hear of, was a Releaſe; and whether there be not too many ſuch in theſe times, who will not be accounted Independents, Anabaptiſts, Antinomians, that yet countenance their Books, are familiar with ſuch, being all in all with them, bringing them off when in queſtion, ſitting hard on the skirts (when there is any opportunitie) of all thoſe who have complained, or been active againſt the Sectaries, I leave to all to judge.

2. Some of the Sectaries when they have been queſtioned, and in trouble, or been by ſome Miniſters convinced, that they had nothing to ſay for themſelves and their way, have and will do any thing for the preſent, as recant, confeſſe their Errours, ſay they are convinced and ſatisfied, promiſe never to go about preaching or dipping any more; and yet afterwards, when free, and come to their companions, go on in their wayes, both againſt their hands, promiſes, profeſſions; and of this there are many examples and inſtances among us, as of a Sectarie an Emiſſarie ſent into Northamptonſhire, being for his Doctrines, ſeparated meetings, affronting a Miniſter in the Pulpit,

Pulpit, complained of by some Ministers, and questioned by the Magistrates, gave it under his hand to forbeare his course, and return home; yet afterwards goes to other parts of the Countrey, and drawes the people into houses, preaching to them, &c. So some Sectaries of *Lams* Church, or their great Associaces, coming into Essex, to corrupt the people; and some of the Ministers dealing with them upon some of their Tenets, convinced them so, as that they openly blessed God for that dayes work, and the light they had received, even weeping for joy; and yet presently afterwards going on their progresse to seduce at another Town in the same Countie (some hint or notice being given of their late conviction) they said they wept to think how nigh the Ministers were come to them; and so I might give instance in *Clarkson* professing against the dipping to get out of prison, and as soon as he was loose turning Seeker; and so in *Web*; but I must take off my hand; only this fulfils what is spoken in the Scriptures of Heretikes, *That they have their consciences seared with an hot iron, and sin, being condemned of themselves.*

A Relation of some stories, and other remarkable passages concerning the Sects and Sectaries.

THere is an Independent Antinomian Libertine Preacher here in London, a man much followed and cried up by the Sectaries, who in Sermons hath delivered these passages, *That a poore whoore-master, or a poore drunkard cannot look into your Churches* (speaking of the Presbyterian Preachers) *but hell fire must be flushed and threwne in their faces. That if a Saint should commit a grosse sin, and upon the committing thereof should be startled at it, that were a great sin in him*; And in obedience to this and other Doctrines of some of the Sectaries of our times, I will give the Reader some instances both of words and facts.

There is a godly understanding man, an old Disciple, who told me on April 28. 1646. That having a daughter, a young maid, religiously affected, shee was drawn in to affect the Independents, and to cry them much up, and to follow them, and shee procured her selfe to be servant in a family of some rank and place, where the Master and Mistresse are Independents: Now being there, she expected some great holinesse and extraordinarie strictnesse in the family; but she found matters thus. On the Lords day they were verie loose, in the fore-noon they would go to heare Mr. *Sterry* at White-Hall, (as not living far from thence) but in the after-noon stay at home, and some other Independents and Sectaries resorting thither on the Lords day in the after-noon, they spent it in common discourse, making no more of it than other dayes; a great part of their discourse on the Lords day being railing

against

againſt the Scots, and againſt ſome of our Miniſters, and the books written againſt the Sectaries; and ſome men (whom a man could hardly have thought it of) would curſe the Scots, ſaying, A pox upon the Scots, would they were gone, we would give them any thing to be rid of them, and pay them all their money in time: many perſons of note of the Independent Faction did often reſort to this houſe, and ſtill they would ſpeak moſt bitterly and baſely of our Brethren of Scotland: The Maſter of the Family would be often attempting to kiſſe this young maid, watching her upon the ſtaires and other places, as going up and down, and hath tempted her to be naught, inſomuch that the young maid ſpake to him, Sir, You have a wife of your owne, why ſhould you ſpeak thus? how dare you offer to do this wickedneſſe, and ſin againſt God? Vnto whom this Gentleman the Independent (and an Antinomian too ſurely) replied, That God ſaw no ſin in his children, that theſe were but ſins in the fleſh, which Chriſt had ſatisfied for, with other words to that purpoſe. One time this man tempting her, threw her all along, ſo that ſhe was forced to cry out, and her Miſtreſſe came in to her reſcue, and ſaid, Fie husband, will you never leave theſe tricks? whereupon the maid would not ſtay, but came away, and when her father heard it, he would not indure ſhe ſhould ſtay any longer, but had her away preſently; and ſo this young maid is converted from being an Independent and Sectarie, by beholding their carriage and looſeneſſe, bleſſing God ſhe is delivered from that way and thoſe perſons: ſhe had thought the Sectaries had been ſuch holy perſons, that there had been none like them, till ſhe ſaw both that family, and many who reſorted thither of the ſame way, ſo looſe. This godly Chriſtian tells me, That his daughter is ready to take her oath of the truth of theſe things which ſhe hath both ſeen and heard, and with many circumſtances hath declared to him, as the names of ſuch that reſorted thither, that ſhe never knew nor heard of before, with other circumſtances; and that he believes them to be ſo true, as that they are paſt all queſtion.

There is a Sectary, an Independent Antinomian Taylor, who ſtealing a whole yard of Pluſh from a Gentleman, and ſome yards of Sattin from another, and being found out in his ſin, and convinced, ſo that he could not deny it; ſome ſpeaking to him how ſorrie they were that ſuch a man as he ſhould do theſe things; he replied, (as I had it from two honeſt men of good account) to this effect, that he was troubled for them to ſee them ſorrie, but as for himſelfe, he was not troubled.

One of the followers of Mr. *Simpſon* the Antinomian, ſaid it in the hearing and preſence of divers (Mr. *Simpſon* being then alſo preſent) *That if a child of God ſhould commit murder, he ought not to repent of it*, and Mr. *Simpſon* never

never reproved him for it, though by one preſent in the company he was ſpoken unto to doe it.

An Antinomian Preacher preaching in *London* on a Faſt day, ſaid, *It was better for Chriſtians to bee drinking in an Ale-houſe, or to be in a Whore-houſe, then to be keeping faſts legally.*

Many Sectaries have ſaid, that when *David* lived in adulterie and murther, even before his repentance he was as deare in the ſight of God as ever he was at any time.

There is one *Samuel Oats* a Weaver (a man I have ſpoken of in my former book, and in this too, *page* 10.) who being of *Lams* Church, was ſent out as a Dipper and Emiſſary into the Countreyes: Laſt ſummer I heard he went his progreſſe into *Surrey* and *Suſſex*, but now this yeare he is ſent out into *Eſſex* three or foure months ago, and for many weeks together went up and downe from place to place, and Towne to Towne, about *Boshen*, *Braintry*, *Tarling*, and thoſe parts, preaching his erroneous Doctrines, and dipping many in rivers; this is a young luſty fellow, and hath traded chiefly with young women and young maids, dipping many of them, though all is fiſh that comes to his net, and this he did with all boldneſſe and without all controul for a matter of two moneths: A godly Miniſter of *Eſſex* coming out of thoſe parts related, hee hath baptized a great number of women, and that they were call'd out of their beds to go a dipping in rivers, dipping manie of them in the night, ſo that their Husbands and Maſters could not keep them in their houſes, and 'tis commonly reported that this *Oats* had for his pains ten ſhillings apeece for dipping the richer, and two ſhillings ſix pence for the poorer; he came verie bare and meane into *Eſſex*, but before hee had done his work, was well lined, and growne purſie. In the cold weather in *March*, hee dipped a young woman, one *Ann Martin* (as her name is given in to me) whom he held ſo long in the water, that ſhe fell preſently ſicke, and her belly ſweld with the abundance of water ſhe took in, and within a fortnight or three weeks died, and upon her death-bed expreſſed her dipping to be the cauſe of her death. There was another woman alſo whom he baptized, as a godly Miniſter that came out of thoſe parts, and had beene at *Braintry* related to me from a good hand, whom after he had baptized, he bid her gape, and ſhe gaped, and he did blow three times into her mouth, ſaying words to this purpoſe, either *receive the holy Ghoſt*, or now *thou haſt received the holy Ghoſt*. At laſt for his dipping one who died ſo preſently after it, and other miſdemeanors the man was queſtioned in the Countrey, and bound over to the Seſſions at *Chensford*, where *Aprill* the ſeventh, 1646. this *Oats* appeared, and I had the relation I now ſpeak of, from three perſons that were

care and eye-witneſſes, two godly Miniſters, and the other Gentlemen of great worth and qualitie, *viz.* that *Oats* being brought before the Bench, the Coroner laid to his charge, that in March laſt, in a verie cold ſeaſon, hee dipping a young woman, ſhee preſently fell ſick and died within a ſhort time, and though the Coroner had not yet perfected his ſitting upon her death, all witneſſes being not yet examined, nor the Jurie having brought in their verdict (ſo that the full evidence was not preſented) yet the Bench, upon being acquainted with the caſe, and other foule matters alſo being there by witneſſes laid againſt him, committed him to the Jaile at Colcheſter: It was laid to his charge then, that hee had preached againſt the Aſſeſſments of Parliament, and the taxes laid upon the people, teaching them, that the Saints were a free people, and ſhould do what they did voluntarily, and not be compelled; but now contrarie to this, they had aſſeſſment upon aſſeſſment, and rate upon rate. Some paſſages alſo in his prayer were repeated, as that hee prayed the Parliament might not cart the Ark, nor meddle with making Lawes for the Saints, which Jeſus Chriſt was to do alone. Since *Oats* commitment to Colcheſter Jaile, there hath been great and mightie reſort to him in the priſon, many have come downe from London in Coaches to viſit him, as a godly Miniſter who came out of Eſſex told me: And I have a Letter by me from a Miniſter in Colcheſter, ſent laſt week to a friend of his in London, wherein he writes thus; Oats *the Anabaptiſt hath had great reſort to him in the Caſtle, both of Town and Countrey; but the Committee ordered the contrarie laſt Saturday.*

There is one *Collier*, a great Sectarie in the Weſt of England, a mechanicall fellow, and a great Emiſſarie, a Dipper, who goes about Surrey, Hampſhire, and thoſe Counties thereabouts, preaching and dipping; About a fortnight ago on the Lords day he preached at Guilford in the meeting-place, and to the company of one old Mr. *Cloſe*, an Independent Miniſter, who hath ſet up at Guilford, and done a great deale of miſchiefe, having drawn away many of the well-meaning people from the Miniſterie of thoſe godly Miniſters, whom before they much prized; there this *Collier* exerciſed, and it was given out in the Countie he was a rare man, and the people came from the Towns about to heare him: This fellow, in his circuit, at an exerciſe where he was preaching to many women for rebaptization and dipping, made uſe of that Scripture to that purpoſe (as it is reported) *Iſa.4.2. And in that day ſeven women ſhall take hold of one man, ſaying, Wee will eat our owne bread, and weare our owne apparell: only let us be called by thy name, to take away our reproach.* And truly, it is a ſad thing there ſhould be ſuch Emiſſaries (ſo like the Devill their Maſter, compaſſing the earth, and going about ſeeking whom they may devoure)

voure) in the ſeverall parts of the Kingdome, North, Eaſt, Weſt, and South, not one part free; for the Eaſt and South, we who live in theſe parts know it fully, for London, Kent, the Aſſociated Counties. As for the Weſt (beſides this inſtance of *Collier*) I received a Letter out of Dorſetſhire, dated *March* 13. written by a godly Miniſter from thence; *Sir, I am not yet furniſhed to my mind with particulars of that nature you expect; but with the help of my fellow-Miniſters in theſe parts, I ſhall ſend them to you in an exact Hiſtorie of our Weſterne confuſions.* And for the North, beſides many inſtances I could give you of Hull, Beverley, York, Hallifax, &c. of Independent Churches gathered there, and of many Anabaptiſts and other Sectaries in thoſe places, I ſhall only deſire the Reader to mind theſe three or four lines written to me from a countrey further North: *I received the books ſent me, and ſhall make the beſt uſe I can of them; the one I keep for mine owne uſe, the other I pleaſure friends with (and truly never more need in our Countrey;) for whereas formerly wee wanted the Miniſterie, now wee have ſuch varietie and ſtrife amongſt them, that truly I know not what will become of us.*

A perſon of qualitie and a godly man told me (*April* 15.) meeting me accidentally in Weſtminſter Hall, that (ſaith he) juſt now, neere the Houſe of Commons doore, I had diſcourſe with a great Sectarie (*viz.* one of *Wrights* Diſciples, and preſently the man came into the Hall with another great Sectarie, and he ſhewed me him:) and the diſcourſe was as followes, *That he would be loth the Parliament ſhould bring* Paul Beſts *blood upon them for his denying the Trinitie.* Whereupon this Gentleman anſwered him, that he could prove cleerly out of the Scriptures a Trinitie of Perſons. Vnto whom this Sectarie replied, *How will you prove the Scriptures to be the word of God?* and this Sectarie reaſoned againſt them, ſaying, there were twentie ſeverall Scriptures, as many as Tranſlations, and Tranſlations are not true; for ſo the Prieſts will tell us, that this is not rightly tranſlated: and for the Originals there are divers Copies; beſides, I cannot underſtand them, neither is it my fault that I do not: In ſum, the man reaſoned there was no Religion at all in the Kingdome, but all Religion he knew of was, *To do juſtly, and be mercifull.* Vnto which the Gentleman replyed, The Heathen they were juſt and merciful, and therein did as much as you. This Sectarie re-joyned, *For ought he knew, the Heathens were ſaved as well as any now.*

A godly Miniſter of the Countie of Middleſex told me (April 16.) that there was a great Sectarie and a Souldier, becauſe he had perſwaded a family that he was well acquainted with, and where the Sectarie much reſorted, to caſt him off, and to have nothing to do with him; this Sectarie conceiving it to come from this Miniſter, when this Miniſter came downe one day

to this houſe, this Sectarie came to the houſe and enquired for him, to ſpeak with him; this Miniſter fearing the Devill might ſtir him up to do him ſome miſchiefe, refuſed to ſpeak with him, as having no buſineſſe with him; this Souldier and Sectarie ſent him in word, if he would not come out to him, hee would come in to him: Whereupon hee deſired the Maſter of the houſe hee might be ſafe in his houſe, and as hee came in love to him, ſo hee would defend him, and let him returne home in ſafetie; whereupon the Maſter of the houſe ſent out a ſervant to him to be gone, for this Miniſter had nothing to ſay to him; and as the ſervant was going, this Sectarie was already come in: whereupon the ſervant asked him, why hee came in without bidding; hee replyed, to ſpeak with Maſter ---; upon that the ſervant caught him by the collar, and ſaid hee ſhould not; the Maſter hearing them buſtle together, hee went out, and his wife followed to oppoſe him; and in concluſion, having his knife before ready by his ſide, hee reached it to pare the dirt off his ſhooes, to ſhake it off againſt that houſe, becauſe they would not receive him, as making himſelfe an Apoſtle: and when hee had done ſo, he departed.

There is one Maſter *Durance*, a Preacher at Sandwich in Kent, a bold conceited man, and an Independent, who ſince the beginning of this Parliament was a Waſhing-ball-maker, or ſeller of waſhing-balls here in London, but now turned Preacher; and being never ordained Miniſter, hath conſecrated himſelfe to be one of the Prieſts of the high places: Among many high affected ſtraines of new light, and ſtrange expreſſions, which the man uſes in his Sermons, prayers, to get himſelfe a name by, *viz.* of a Waſhing-ball-maker to become ſuch a rare man, theſe are ſome; Hee prayed to the Trinitie to take care or cure of theſe three Kingdomes, God the Father to take care of one, God the Son of the ſecond, and God the Holy Ghoſt of the third Kingdome: he prayed alſo for Jeſus Chriſt, that God would, &c.

A godly Miniſter in Northamptonſhire told mee (April 17.) that there was a Sectarie in his Pariſh, a Yeoman, who hath ſaid it to him and to many others, that now the time is coming, when wee ſhall all have and bee alike: ☞ I ſhall have as much eſtate as ſuch a Knight, naming a Knight of great eſtate in that Countie, one Sir *W. W.* Th Sectarie alſo holds there is no Hell.

There is a godly Miniſter in Eſſex, who related this ſtorie to me (April 6) in the preſence of a Miniſter of the Aſſembly, and hee who told it mee had it from the mans owne mouth, whom this Miniſter knowes well to be an honeſt godly man: This man, viz. one Maſter *A.* living at *R.* in Eſſex, a godly religious man, and an old acquaintance of Maſter *Shidr. Sympſon*, coming up

to

to London, and meeting with M. *Sympſon*, among other diſcourſe, asked him if hee might come to his Church, and whether the Sacrament of the Lords Supper would be adminiſtred the next Lords day, and whether hee might come to it: Maſter *Sympſon* anſwered yes, hee had the Lords Supper, and hee might come; whereupon this Maſter *A.* went, and after Sermon ſtayed with the reſt of the company to partake in the Lords Supper, and joyning with them, received the bread; which when hee had received, there were ſome of the Church-members began to take notice hee was none of their Church, and there was a great ſtir and muttering about it, and they told him they admitted none but of their Church-way: whereupon this religious man was not permitted to partake of the Cup, but was glad to withdraw, the Independents dealing with him (though a godly man, and a viſible Saint, becauſe hee was not one of their members) juſt as the Papiſts do with the people, allowing them the Bread, but not the Wine. When all was done, this Maſter *A.* went to Maſter *Sympſon*, and ſpake to him, ſaying; Sir, Did not you tell mee I might come to the Lords Supper at your Church? Maſter *Sympſon* replyed, I ſaid you might come, but not that you might receive. Vpon this buſineſſe the honeſt man was much troubled, and for their adminiſtring the Sacrament to him after the Popiſh manner, they have loſt a Proſelyte of him, this having quite turned him off from the Independents.

The ſame Miniſter at the ſame time related it to mee for certaine, as a thing not only knowne to him, but to many in the Countie of Eſſex, that a compounded Sectarie, an Anabaptiſt, &c. whoſe dwelling is at Caſtle-Henningham, preached at Chelmsford in a houſe where (as a common fame goes) there wine and women good ſtore; and as he was preaching to the Sectaries, there came by the houſe a kind of a wild Gentleman, who was ſpeaking againſt the Presbyterians, and this man was brought in to the meeting whileſt the Sectarie was preaching; and as in the verie midſt of their preaching there was wine and liquour, drinking to one another, ſo before they parted there was good ſtore of it; this wild Gentleman for his part ſpending about foure ſhillings, who when hee was come away, meeting ſome Gentlemen and others, commended the men for honeſt men, and praiſing their meetings, ſaid, Why ſhould they not have the libertie of their conſciences?

The Sum of a Sermon preached by a Sectarie, and of ſome Conferences with Sectaries.

On New-years day, *Jan.* 1. 1645. a Surgeon belonging to the Army preached at one Goodman *Bolters* of Bere, a Towne in the Weſt, on *Coloſſ.* 2. out

out of *verſ.*7. he obſerved, All the Saints dutie is to believe and be thankfull, (he enlarged) Where's the humiliations, repentings for ſinne which your godly Miniſters (you ſay) have taught you? Out of *ver.*14. hee obſerved, The hand-writing of ordinances, the ten precepts faire written by the finger of God, altogether taken away. On *ver.*16. hee obſerved, New Moons, Sabbaths, meats, drinks, empty things; Sabbaths not to be obſerved, ſhadowes, and ſince Chriſts coming taken away: he ſaid, we had deceitfull Miniſtery, Sacraments, Ordinances, meats and drinks, though their learned godly Miniſters had told them, that when they had conſecrated them with their ſanctified garments on, they were holy, and were to be given only to thoſe to whom they pleaſed, yet empty, and ſhadowes too. Afterwards, being asked what he meant by theſe meats and drinks, whether the elements conſecrated to bee ſignes and ſeales to us in the Sacrament: He ſaid, he knew no ſeale but the Spirit; and for thoſe things, they were empty things, and of no effect. Out of *ver.*11, 12. That (there being three things in Baptiſme, a death, buriall, and reſurrection) Chriſt was baptiſm to us, and the outward ſign needleſſe.

The ſame perſon in private, in the houſe of a Reverend godly Miniſter, Maſter *R.* in conference aſſerted, That there is no Sabbath to bee kept ſince Chriſts fulfilling the Law, ſince no command for it in the Goſpell. He being urged with places out of the Old Teſtament and fourth Commandement: He and a Captain, and one Lievtenant *I.* affirmed, thoſe belonged to the Jews, not to us. 2. Being urged in point of prayer for forgiveneſſe of ſin with the Lords prayer: The Lievtenant ſaid, that the Lords prayer, when Chriſt gave it to his Diſciples, was ſpirituall to them, but it is not ſo to us. 3. The ſame Lievtenant being urged with *Davids* practice of bewailing ſin, and craving pardon, anſwered, *David* was under a double covenant, of the Law, and of Grace; we only under that of Grace: and though a believer ſhould commit as great ſins as *David*, murther, adulterie, there was no need for him to repent, and that ſin was no ſin to him, but a failing. 4. The Surgeon and the reſt being told by ſome parties preſent, that they would believe that which their godly Miniſters had taught out of the word: he anſwered, he doubted whether yet the word had been taught or no. Then the Surgeon asking what the word was: being anſwered, The Old and new Teſtament; he replied, He doubted whether thoſe were the word or no. Then being asked what was the word; he anſwered out of *Iohn* 1.1. and told us, he knew no word but that.

Item, This Surgeon and a Quartermaſter-generall to the Regiment having conference with one *Thomas Spere* a Papiſt, asked him, How long he had abſented himſelfe from the Church of England; it was anſwered twenty years: They commended him for it, and told him they had done ſo too, and were not themſelves

themſelves of that Church. And hearing from him of ſome of his opinions, they told him by way of encouragement, ☞ he ſaid well, and was able to ſay more for his way, then all the Presbyterian Prieſts in Dorſetſhire. Lievtenant *I.* being asked what he thought of the Directorie; anſwered, Hee thought of it as of the Common-Payer, and of that as of the Maſſe. Being likewiſe asked concerning the Aſſembly of Divines; he anſwered, They were moſt part of them enemies to Chriſt and his truth. That Lievtenant *I.* and an Enſign denyed all eccleſiaſticall Government. *Item*, Lievtenant *I.* ſaid, hee fought not for the Parliament, but for liberty of conſcience, and not for Reformation. *Item*, He affirmed, that he thought daies of publike Humiliation needleſſe, and unlawfull, and would not obſerve them. *Item*, Concerning Prayer; That we muſt not pray morning and evening, but when the Spirit puts ejaculations into us; for that were to make prayer an Idoll.

This Sermon, and theſe Conferences are ſubſcribed by the hands of godly perſons, two witneſſes, and I have them in my hand to produce, but forbeare the printing of their names, becauſe I know not what prejudice may come to them by ſome ſouldiers that may go that way.

There is one *A.* a Shoomaker not far off Tower-ſtreet, who ſpeaking of the Aſſembly, ſaid, ☞ There were but ſeven in the Aſſembly that ſtood for God, all the reſt of them were for the Divel: An honeſt godly man brought this fellow before a perſon of quality, and in Authority, for ſpeaking theſe words; and at firſt this man denyed it: whereupon, he offering to fetch two witneſſes to prove it, the man confeſſed it, and ſaid, he had ſpoken raſhly.

The Sectaries have within this two years laſt paſt, eſpecially this laſt yeere ſince the Victory at Naſeby, abuſed (in the moſt inſolent and unheard of manner, and that all kind of wayes) all ſorts and ranks of men even to the higheſt, both particular perſons, and whole Societies that have but any way appeared againſt them, or they think will not be for them, as the King, Parliament, the Kingdome of Scotland, the City of London, the Aſſembly, all the reformed Churches, the City Miniſters, particular Miniſters, and other Chriſtians, and as in their printed booke, Sermons, Speeeches, ſo by affronts offered Miniſters in Churches, Pulpits, and ſeverall other wayes, and that in the higheſt unſufferable manner that (conſidering all things together) ever was in any age ſince the coming of Chriſt: and for the proofe of this, a man might make a large book to ſet downe the pregnant undenyable inſtances and particulars in this kinde; and a man would wonder what ſhould be the myſterie of it, and no queſtion many do (though for my part, I doe not) that this laſt yeare, ſince not only the Aſſembly, but the Honourable Houſes of Parliament have voted the Presbyteriall Government, declared to the world they will ſettle it, made

divers

divers Ordinances for it and about it, that ever ſince the Presbyterial Government, all the Parts, Acts, and Friends of it have beene written, preached against and abuſed more then ever; yea jealouſies, falſe reports, calumnies raiſed, nouriſhed, fomented, and yet never any of the Sectaries exemplarily puniſhed, or their Libels and deſperate Pamphlets ever publikely cenſured (as I can learn,) or effectuall courſes uſed to ſuppreſſe them; but let the men or the books be what they will, abuſe whom they will, Parliament, &c. ſo that they do but abuſe the Presbyterians, and the Presbyterial Government, and plead for the Independents and liberty of conſcience, all is well enough; nay, not only ſo, but ſome ſuch bookes are licenſed, and ſome perſons known to be moſt deſperately oppoſite to the Presbyterians, to the Covenant, to our Brethren of Scotland, the Aſſembly, to the godly Orthodox Miniſters, the men in great requeſt, walking boldly in Weſtminſter-hall, at the Houſe of Commons door daily, familiar with ſome Parliament-men, preferred to places of truſt, and honour, having favour in things wherein other men can find none; yea, have been able to do thoſe things for themſelves, and ſuch as they appeare for, which otherwiſe were never likely, or not ſo quickly to have been effected. And in things done by the Sectaries againſt perſons affected to the Presbyteriall Government (though in the way and manner of doing them) if Presbyterians ſhould do ſo, it were a great breach of Priviledge of Parliament, and an arraigning their Ordinances; yet in the Sectaries 'tis nothing, nor we never heare of anie ſuch complaint or words made of them: For inſtance, How manie Votes, Orders, Ordinances of Parliament have beene ſpoken againſt, writ againſt, acts done point-blank againſt the Letter of them? not humble Petitions made to repreſent the State of things, and to deſire ſo and ſo; but downright railings and ſcoffes, or elſe taking cognizance of things whileſt before the Houſes, and in debate: As for example, The Aſſembly who ſits by Ordinance of Parliament, have they not been fearfully abuſed, ſcorned by thoſe Books of *Arraignment of Perſecution*, *Martins Eccho*, &c. and now lately by a Ballad made of them, having a firſt and ſecond part, wherein they are ſcoffed with the title of *Black-bird Divines?* The name of the Ballad againſt the Aſſembly of Divines is called, *A Prophecie of the Swineherds deſtruction, To the tune of the merry Souldier, or the jovial Tinker*; and two men pictured at the upper end of it, with the inſcription of Sir *John Presbyter* and Sir *Simon Synod*. This Ballad calls the Aſſembly Swineherds, ſaith, ☞ Theſe Swineherds they are ſitting to build old Babells Tower: And in this Ballad the *Directory* made by the Aſſembly, and eſtabliſhed by Ordinance, is ſcoffed at, and the Aſſembly is brought in, and jeered at for being againſt Anabaptiſts, Brownſts, Independents; and they are in that Ballad call'd Baals Prieſts. The Aſ-

ſemblies

semblies last Petition to the Parliament, whilest it was in debate before the Houses, before they came to give their sense of it, * *Salmarsh* (the annagram of whose name is to a tittle, *M. al's trusse*) takes notice of it, prints a great part of it, prejudges and anticipates the Determinations of the Honourable House of Commons, and uses the Assembly verie courtely. There is a pamphlet called *A Letter of Advice unto the Ministers assembled at Westminster*, with severall *Queres* recommended to their saddest considerations, wherein the Assembly is not only abused, but threatened, that if they give advice to the Parliament against a Toleration of Independents, they are so many in number, that the Assembly shall *be chastised as evill Counsellours, disturbers of Church and State, no lesse than great* Strafford, *or little* Canterbury. In the case of *Paul Best*, whilst it is before the House of Commons, and under debate, comes out a Pamphlet censuring their proceedings against him, as fearing what the sentence may be; in asserting the possibilitie of an Heretikes repentance so long as hee lives, and such as do any wayes cause him to die in heresie, as much as in them lyes, do effectually damne him eternally: and consequently, that *Paul Best*, (whatever his errour be at present) as well as *Paul* the Apostle, once a Blasphemer, may one day become a Convert, if he be not untimely starved to death beforehand. And to give only one particular instance more: There is a * Book lately come forth about the sixth of this moneth of May, called *Tender Conscience religiously affected*, fearfully abusing and descanting upon all the Ordinances of Parliament, in reference to the Directorie, Ordination of Ministers, and Church-government, leaving out none but the last Ordinance about Commissioners: wherein the Parliament and Assembly are usufferably reviled and railed at; and particularly the Parliament charged with speaking blasphemy, and being guiltie of many other crimes.

* *Vide* Saltmarsh, *Divine Right of Presbyterie.*

* *Pamph. entit.* Tender Con. relig. affect p. 14, 15. *Do not the Synod (having two horns like a Lamb, but a mouth like a Dragon) teach the Parliament to speak blasphemy against those Saints that dwell in heaven? And speaking of the Preamble to one of their Ordinances, wherein the Parliament acknowledged their strong engagements heartily and sincerely to endeavour the compleat establishment of purity and unitie in the Church of God (for these are the Parliaments words, not the Assemblies) this book cals this blasphemy, and saith of the Lords and Commons, For shame leave speaking blasphemy: Remember the judgements upon the Whore for her blasphemie. Where had the Lords and Commons this large Commission to meddle in the affaires of King Jesus so far, as to determine to have a compleat establishment of puritie and unitie?*

And lastly, The Sectaries are so violent, and insufferably insolent, that though they abuse *persons* or *things*, or do the strangest actions either against Lawes or Ordinances, if they be but questioned by any in authoritie for these things, in stead of confessing

their offences, submitting and betraying themselves peaceably and humbly, they will abuse and miscall Authority to their faces, yea, set out printed books against them, reproaching and reviling them to the open world; of which I might give many instances, as in the case of one *Hawes* committed lately by some Justices of Peace, upon two witnesses testifying words spoken by him derogatory to the second and third Persons in the Trinity; a book was printed, wherin they are reviled and clamoured against. So upon one *Larner's* commitment, about a dangerous book entituled *Londons last warning*, there is a book put forth aspersing the L. Mayor of London, the Committee of Examination, and the Right Honourable the House of Peeres. And lastly upon Lievtenant-Colonell *Lilburns* commitment, many Pamphlets were printed, speaking bitterly against the Committee of Examinations, and the honourable House of Comons; as *Englands Birthright*, severall printed Letters, &c.

The Sectaries have lately put forth two pamphlets with a picture drawne and affixed to them, greatly abusing all the Presbyterians: The first is called *Divine thoughts upon the Presbyterian late Petitions to the Parliament*: the other is the book called, *Tender Conscience religiously affected*, propounding questions upon the Ordinances of Parliament. The maine of the picture is an heart pictured, over which is written, *Tender Conscience religiously affected*, with some verses over that; and under the heart, with daggers at it, stands the Pope, the Prelate, and the Presbyter in the midst of them two, with a book in his hand, where *Directorie* is written, Antichristian Presbyter written by him, and the Crown under his foot, he treading upon it, and a dagger in his hand, reaching at the heart of tender conscience, but a chaine with a weight hanging at his arm, whereby he is hindred and falls somwhat short of pricking tender conscience with his dagger.

Now I could write a book in giving observations, and making a confutation of this picture, and these mottoes, but I must studie brevitie, I will onely hint a few things.

1. That I have been informed for certain, and it was spoken of by some Merchants on the Exchange, that in *Holland* the picture of an Independent is drawn, and set out publikely, and he is pictured thus, with God written in his mouth, the Devill written just upon his heart, and the world written and pictured as he holding it in his armes.

2. It may be this picture of a Presbyterian will cause the picture of an Independent to be drawne here in *London*, set out with Mottoes, as also what he hath under his feet, &c. and if it prove so, 'tis but just and the Independents may thank themselves.

3. For the Picture it selfe of a *tender Conscience*, which they make the Presbyterian

Presbyterian lifting up a dagger to ſtab; I am confident the Presbyterians are as truly tender-conſcienced men as any in England, yea far above the Sectaries; and for the Sectaries (take them generally) they are far from being tender-conſcienced men, as I ſhall ſhew at large in my Treatiſe againſt Toleration, under that head of anſwering that objection, *that tender Conſciences muſt be born with*; where I ſhall prove by many inſtances they are men of large conſciences, and have conſciences, like to Oſtrich ſtomachs, that can digeſt iron, that can digeſt a generall Toleration of all Religions, can beare with them that are evill, or any thing that is wicked, ſo it will promote the Catholike Cauſe; and in truth, in ſtead of being a truly conſcientious people, and going upon religious principles, they are a meere politike Faction, driving on ſtrange deſignes, and having ends of their own.

4. Whereas they place the Presbyter in the midſt of the Pope and Prelat, how might they more truly have placed an Independent and other Sectaries, the Independents ſhaking hands, and complying more with Papiſts and Prelats than Presbyterians, as I could prove by many inſtances of familiar paſſages and ſpeeches that have paſſed between ſome Sectaries and Papiſts and Prelats, and ſome ſpeeches again of Papiſts and Prelats of the Independents, ſome wherof the Reader may find in this Book, pag. 16, 126.

5. That of the Presbyterian trampling the Crown under his feet, is a moſt wicked lye, and confuted in the ſight of the Sun, by the experience of theſe times; for who ſtand more for the Crowne, the Kings Perſon and Honour, his juſt greatneſſe, and his Poſteritie after him, than the Presbyterian partie; and who are more againſt Monarchy, the Kings Perſon and Honour, than the Independent partie? A Sectarie indeed may well be pictured with the Crowne under both his feet, trampling it, and breaking it all to peeces, and together with the Crowne trampling the Church, Miniſterie, and the Kingdome of Scotland under their feet; and for proofe of Sectaries treading the Crowne under their feet, witneſſe *Londons laſt Warning*, commended, ſold, diſperſed up and down by Sectaries, witneſſe *Walwyns* an Arch-Sectaries ſpeeches, with othea paſſages of ſome of them, as giving over praying for the King above this yeare, laughing at them who pray for him, as *oneof them praying publikely in the Church, that the King might be brought in chains to the Parliament, as ſpeaking againſt his coming in or being received in but under the notion of a Delinquent, and that he deſerved to die if any man did, with ſuch like ſpeeches.

Vide p. 22. of this preſent book, and pag. 7.

* *Mr.* Durance *an Independent Preacher at Sandwich.*

6. That of the Presbyter endevouring to deſtroy the *tender Conſcience religionſly affected*, only hindred by a great clog hanging upon him, is a wicked

conduct; for the tenderneſſe, forbearance, love, indulgence of the Presbyterians, when they were in their higheſt power, and the Independents weak and low, is known to all this Kingdome; and had they been ſuch men as the Independent Painter would make them, the Sectaries had never growne to this boldneſſe to make ſuch a Picture, nor theſe Kingdoms ſo troubled with them as now they are; but the truth of it is, a Sectarie may well be painted with a dagger thus running at the heart of the Presbyterians tender conſciences religiouſly affected, and had they not clogs upon their arms, we ſhould find it ſo by lamentable experience; they have made violent attempts againſt Presbyterians, and they have given out many threatning words; and certainly deſigned and comforted themſelves, that ere long they ſhould be able to cruſh the Presbyterians; for proofe whereof, beſides inſtances already given in this Book, pag. 67. I ſhall add two or three at preſent: One *Smart* a great Sectarie, upon the fifth or ſixth of May laſt, ſpeaking againſt the Presbyterian Miniſters, and calling them Prieſts, ſpake theſe words; *That we hope to have, or ſhall have ſhortly the * Sequeſtrations of the Presbyterians, as well as formerly of Malignants*; unto whom one of the company replyed, that I ſuppoſe you will get a good office or place then, when the Presbyterians eſtates ſhall come to be ſequeſtred. Another Sectarie, a Bodies-ſeller in London (whoſe name I conceale, upon the entreatie of him who related it) ſpeaking of the Miniſters of Sion Colledge, ſaid theſe words; *Many have gone to Tyburn, who have leſſe deſerved hanging than theſe of Sion Colledge*; and hee further ſpoke theſe words, *that the Miniſters were the cauſe of all our troubles in Eſſex.* This relation was given me under the hand of one who was an eare-witneſſe, and delivered to me in the preſence of two ſufficient perſons. A third man, who is for the Independents, and that way, came to a perſon of qualitie in the Citie of London, and taken notice of for a man of great eſtate, *and wiſhed him, out of his reſpect to him, to take heed how he ingaged or ſhewed himſelfe for the Preſbyterians, and againſt the Independents, for there was no way for him to keep his eſtate, or to be ſecure, unleſſe he were of that ſide*, with other words to that purpoſe.

* *This was ſpoken in the hearing of three Citizens, and given me under the hand of one that heard it, who alſo told this* Smart *he would make it publike. The Presbyterians may do well to take notice, that the Sequeſtration of their eſtates, and hanging at Tyburn, was deſigned and counted good enough for them, if ſome Independents and Sectaries might have had their will. Thus is the libertie of conſcience they muſt expect when the Sectaries grow ſo ſtrong as to have power to effect it.*

Here followes a Copie of ſome Letters, with a Narration of ſome more remarkable Paſſages concerning the Sectaries.

A Copie

A Copie of A Letter written to me from a godly and learned Minister living at Yarmouth.

VVorthy Sir,

BY * your Letter coming to my hand, I take notice of an Information handed to you, wherein I wish there were not so much truth. For your better security, I have procured the Examinations out of the Office, and have transcribed one of them, which here I send you inclosed. At our late Sessions, this cause was heard, Our Recorder professed, that had he had power, hee had a great minde to hang the man for his Blasphemies; but in conclusion, hee was bound over to the next Sessions: Touching the person of this blasphemous wretch, one *John Boggis*, hee was an Apprentice to an Apothecary in *London*, and came downe hither with (your good friend) Captaine *Hobson*, as his Chyrurgion. Soone after his coming into these parts hee turned Preacher; and so in a little time seducing, and being seduced, hee came from Antinomianisme and Anabaptisme, to this desperate height of Atheisme. Your great Rabbi *Oats* told mee before his face, that M. *Boggis* might be his Master, notwithstanding his youth; and so highly extolled him, as if hee had beene *Adam Hamagnalah*. One passage more I shall acquaint you with. About a yeer since or somewhat more, this *Boggis* with *Oats*, (then of *Norwich*) and one *Lockier* a Ring-leader of the Anabaptists in this town came to my house, desiring some discourse with me for their pretended satisfaction. Providence so ordered it, that M. *W.* my fellow Minister, and one other, were with me at the present. Thus three to three we fell into debate (amongst other matters) about the power of the Magistrate in inflicting capital punishments, and taking away of life. Hereupon *Oats* (to whom the rest agreed) peremptorily affirmed, and stood to maintaine, That there was no such power in any Christian Magistrate over anie Member of a Church, unlesse first he was cast out of the Church, and so delivered to the Secular power; no, whatever his offence was, though *Murther or Treason*.

His Argument was, That all Church-Members were the Temple of God, *and who so destroyeth the Temple of God, him shall God destroy*. Being pressed with the Authority of that Text, *He that sheddeth mans blood, by man shall his blood be shed*, hee and the rest cryed out, what had they to do with *Moses*? They were Christs Disciples, not *Moses* Disciples. Being minded of the antiquity of this Law before *Moses* his time, they replyed, it was allone being part

* *A Minister out of Essex writing up to a Minister in London, of a horrid blasphemy, I sent to a Minister of that Towne, to enforme me of the truth of it, which accordingly he hath.*

part of the Old Teſtament. Withall *Oats* added, that that Law was fulfilled; demanding of him how, he anſwered, in and by Chriſt, *In as much* (ſaid hee) *as Chriſt ſhed his blood, my blood is ſhed already; for* (ſaith he) *Chriſts blood is my blood, and my blood is Chriſts blood.* At the ſame time *Boggis* being preſſed by my ſelfe in ſome particulars, ſtill his reply was, *I have the Spirit.* My ſelfe impatient of his arrogant boaſting, told him, That certainly if he had that Spirit he pretended to, hee would not ſo boaſt of it: Whereunto (clapping his hand upon his breſt) he replyed, *I thank God I have enough of the Spirit.* Hereupon I having enough of him, told him, that the doores were open for him, and ſo parted with him. The Lord direct, and aſſiſt you in all your undertakings, and make your endeavours ſucceſſefull. With my prayers, and hearty ſalutations, I reſt

Yarmouth, May 11. Your aſſured Friend, and Brother in the Lord.

A copie of the Depoſition made againſt one John Boggis, *for horrid and unheard of Blaſphemy.*

Great *Yarmouth Jan.* 24. 1645.

THis Informer ſaith upon his oath, that ſome few dayes ſince, one *John Boggis* came to the houſe of this Informers Maſter about dinner time, and being requeſted to ſtay at dinner there, he ſate down at the Table, and being alſo requeſted by his ſaid Maſters wife to give thanks, hee asked *to whom hee ſhould give thanks, whether to the Butcher or to the Bull, or to the Cow,* (there being then a Shoulder of roſted Veale upon the Table.) And the ſaid Informers Maſters wife, ſaying, *That thanks ſhould bee given to God*; the ſaid *Boggis* replyed, and ſaid, *Where is your God, in Heaven, or in Earth, aloft or below, or doth hee ſit in the clouds, or where doth hee ſit with his*-----. And further this Informer ſaith, That at another time the ſaid Informers Maſters wife having ſpeech with the ſaid *Boggis* about the Church, and concerning the Bible, the ſaid *Boggis* wiſhed, *he had not knowne ſo much of the Bible,* which heeſaid, *Was but only paper.*

The vvord is ſo horrid and obſcene, that I forbeare to expreſſe it.

The former part of this Information (to And further, *&c.*) is alſo atteſted upon Oath in the ſame words by the ſaid Informers Maſters wife.

A true

A true Copy of a Letter sent from Dover, to a worthy Member of the Reverend Assembly, and subscribed by five hands of persons of Worth, Ministers and others.

Worthy Sir,

OVr true respects of you prefixed: We entreat your favour to acquaint us what you think will be the result at last about the Independents; if they must be tolerated, it is then in vaine for us to strive against it by any humane helps, and must expect to live in all confusion and disorder, except it be in our Families, and there we shall hardly avoid it, for there are some that creep into Houses. We desire you to take notice, that for three yeeres last past there hath been some differences about that way in *Dover*; but of late they are faln into a Congregationall-Church, have made Members, and ordained a Pastour one Mr. *Davis* of *London*, who will settle here with them: Hereupon they are presently so high flowne, that they will have our publike meeting place commonly called *the Church to preach a weekly Lecture*, though we have an Order from the Committee of Parliament, that there shall bee none without the consent of both the Ministers in *Dover*, and have acquainted them with it; yet some have threatned, if the Key be kept away, they will break open the doores; and since M. *Davies* journey to *London*, the Members of his Church meeting every Lords day twice, and once in the weeke, Mr. *Mascall* (a man employed by the State to bee a perfector of the Customes) undertakes to feed the flock, expounds the Scriptures, and with much vehemencie cries out to the people expressing himselfe thus against the present Ministerie: *Your Priests, your damned Priests, your cursed Priests, with their fooles Coat.* Your *Levites*, who if they get an Ordinance of Parliament, will thunder it out, but they let alone the Ordinances of Christ, and perswades the people of the evill that Synods and Learned men have done to the Church, and therefore presses them to the uselessenesse of humane learning, and at other times in private meetings, perswades people, that they will fall into most miserable slaverie, if they have a Presbytery; and saith, *That hee shall stand and laugh at them, when they are under their burthens.* For our parts, if the State will suffer themselves to bee so vilified in what they have by the best advice proposed, and will have us trodden under foot for following Christ, and obeying them, and will have us take Covenants, and suffer as many as will to violate them, wee shall then thinke that wee are fallen into worse times then ever wee yet saw. Wee desire you to counsell us, and to improve your power in the Assembly, and with the Parliament what

you

you may to stop these violent proceedings here, that we may enjoy our priviledges, especially the peace of our Consciences and Countrey, we rest

Dover, April 13. 1646. Your loving Friends.

This Letter is given into the hands of a Peer of this Kingdom.

The Copie of a Letter written from a learned and godly Divine from beyond the Seas, to a speciall Friend of his here in London, and translated by him out of Dutch into English.

WE do earnestly long for some Ordinances from *England*, for the suppressing of the high growing Sects, Heresies, and Schismes, which get the upperhand: We are afflicted in our verie souls, that there is such a depth of Distractions and Errors, such liberty for Schisme, Blasphemie, and ungodly Tenents, both at *London*, and in the whole Kingdome. O blessed holy *Holland*, righteous *Amsterdam*, heretofore accounted the sink of Errours and Heresies, but now justified by *London*. With us are punished with banishment, or piercing through the tong with a hot Iron, those that but slanderously speak of the Virgin *Mary*: Here we burne the books of the *Socinians* Errours, and they may not with knowledge be sold in these parts: Here indeed every one is left to enjoy the freedome of his Conscience in his own Family, but to keep Conventicles and meetings of divers Families together, *Amsterdam* it selfe will not suffer, except in Anabaptists, Lutherans, and Remonstrants. At *London* is taught Blasphemy against Christ, God, his Word, Worship, and Sacraments, by Enthusiasts, Antinomians, Libertines, and Seekers: There the Socinian tricks are new moulded, there all Sects and Hereticks may keep their separated, publike and secret Conventicles. Whence is it that you are so suddenly led away unto another Gospell? Is there no balme in *Gilead*, that the wounds of the daughter of *Sion* are not healed; are the Prayers of the Saints, and the Labours of the upright, all in vain? Gods judgements hang over that Kingdom, which feeds and fosters such sins.

A Passage extracted out of a Letter lately sent from a godly Minister in Colchester, to a Minister in London.

This Clarkson *is spoken of also in this book, p.* 7, 8.

THe last Sabbath day we had one *Clarkson* a Seeker that preached at *Buttolph* Church, the same man I believe that M. *Edwards* mentions in his Book: His Sermon tended to the vilifying of the Scriptures, all Ordinances, Duties, Ministers, Church, State: Hee vilified the Scriptures and would not have the people live upon white and black, and that they of themselves were not able to reveal God, of which I shall give M. *E.* a full account the next week.

An

An Extract of a Letter written from a Minister in New-England to a Member of the Assembly of Divines.

DIscipline, or Church-Government is now the great businesse of the Christian World. God grant we forget not the doctrine of Repentance from dead works, and Faith in the Lord Jesus. I long much to see, or heare, what is done in *England* about this matter. I shall not fall into particulars, as I might do, could we speak mouth to mouth. I am no Independent, neither are many others who say, *Communi Presbyterorum consilio Ecclesiæ ab initio regebantur*; nor am I of a democraticall spirit. Much have I seene in my almost eleven yeares abode in this Wildernesse, and I wish such as maintain an Independen Democracie, had seene and found as much experimentally. A house like to be well governed, where all are Masters, but no more of this. For my self, God hath been here with me, and done me much good, learning me something of himself, of my selfe, and of men. *New-England* is not Heaven, and here we are men still.

Decem. 8. 1645.

To his loving brother, Mr. Thomas Edwards.

SIr, that Book which discovereth our gangrena, containeth truth, which will procure you many enemies, it's the fate of Truth: *Bunc finem* (saith our Lord *John* 18. 37.) *natus sum & ideo in hunc mundum veni*, that I should bear witnesse to the truth: and so for this Cause are Christians *begotten again by the Word of Truth*: Every one that is of the truth should do so, especially such as are his Ministers. *Revelation* will be *superasse*: He joyn with one of your adversaries in the alledged Text. *But they shall proceed no further; for their folly shall be made manifest to all men, as theirs also was*, 2 Tim. 3. 9. I wait for its accomplishment. You, yea we all must look to suffer for plaine dealing, especially now when as truth lieth in the streets and is trampled on by dirty feet; when as there are so many adversaries unto it, and such an Independent Combination against it: The great objection against you is, You are too too vehement in your opposition; which when I heard, I remembered I had read in *Luther de servo Arbitrio*, the same objected to him, by old *Erasmus*. The Answer of *Luther* unto it, mee thinkes may well bee ours, yours, and yeeld us much comfort and encouragement. *Quod autem, vehementius, egerim, agnosco culpam fateorque me nimium fortasse testimonium hoc mihi in mundo reddi in causa Dei mirum sicè gaudeo: Atque utinam & ipse Deus id testimonii in novissimo die confirmaret quis tum beatior Luthero, qui tanto sui seculi testimonio honorabatur, quod*

Cretens, frontoscio.

Luther de servo Arb. c. 207. p. 319.

quod veritatis causam non fegniter nec fraudulenter sed vehementer satis, vel potiùs nimio egerit? Tum illud Ieremæ *fœliciter evaserim, Maledictus qui facit opus Dei negligenter.* So *Luther*; and so may you in my judgment.

As for *Cretensis* (so one of your adversaries stileth his Book) I finde him still a confident man, his Challenge of all the Presbyterians one after another, assembled or not assembled in England, Scotland, France, and Ireland, in that question of the imputation of faith in a proper sense, &c. sheweth so much, and also that, that he may do it as well as you did *Antapol.* p.117. To whom you may say from me, He cannot so well do it as you, because that as yet we see none hath accepted your challenge, whereas the strength of him is tried (in what he did against M. *Walker*, and his other two Treatises of that subject) and is found weaknesse; so that untill he vindicate himselfe, we have but the words *militis gloriosi*, the vent of spleen against Presbyterians and the Assembly, say, I could tell him Presbyterians and Independents assembled, have weighed that controversie, and found his opposition therein too too light. Tell him that (though the servant is not greater then his Master, nor the authority of the Clark equall to that of the Iustice of Peace; and that when M. *Gataker* speaketh, M. *Robrough* may hold his peace, as he speaketh, pag. 26. *Cret.*) M. *Robrough* may say so much unto him in behalfe of some of those he thus challengeth, and tell him that he do no more with challenges, trouble those Masters, being in serious employments. It sufficeth a servant hath routed his forces, and is in readinesse (with Gods helpe) if M. *Iohn Goodwin* can but recruit, to meet him in that controversie in whatsoever field. Blessed be God, he is much more inabled and imboldened to that by his attendance; so farre is he from being ashamed of that which he objecteth as a jeer: he is strong at that (as in his *Recipe* to M. *Walker*, and that whole Book) the blood that runneth in that vein (as I have heard) cost him nought, he received it by tradition, he is not as yet redeemed from it; will him as a grave and learned Divine to answer M. *Robrough*s Animadversions, and after that propose his vaine-glorious challenge unto Presbyterians: they and Independents will surely answer him, if between him and me there be indeed found on my part *impar congressus*.

That charge of yours (*Gang.* p. 70. that Faith in a proper sense, is imputed to justification, and not Christs righteousnesse) is owned (I see) still by him. Onely he saith, that you falsly and forgingly represent the opinion, because you father on it that mungrell expression (as he calleth it) *in credere*, an expression *ad invidiam comparata*. It may be said its usually so expressed by such as handle that controversie. Mr. *Wootton* abhorred it not. *Fidem autem cum dicimus ipsum credere, in nullum significamus, De Reconcil.* par. 2.

l.1.c.15.p.179. and again, *p.176.* for what hee mentioneth else to that further, he may do well to take notice that he is examined, as in all that hee hath written.

The other Charge (*pag.23.* about quoting *Bucer* and *Calvin* against their judgement) in my opinion it is very just. Let Mr. *Walkers* Booke and mine be but consulted, it is made evident in theirs, and others testimonies quoted by him: when as *Bucer* saith, Faith is imputed to righteousnesse, and so *Calvin*, they take it not in a proper sense but figurative, or relative to the object, which *Sibrandus* against *Bertius*, sheweth to bee the judgement of all Protestant Divines, and challengeth him to shew one man, or one place to the contrarie. For *Bucer*, Master *Wotton*, sheweth his opinion in these words, *Quia hac fide apprehendimus justitiam perfectam Christi; ideo Apostolus dixit, credenti in eum qui justificat impium, fidem ejus reputari in justitiam: fidem, scil. apprehendentem justitiam Christi, id est, ipsam Christi justitiam*: Wott. de Reconcil. part.2.lib.1.cap.14.pag.170. and therefore saith of *Bucer*, *Quem ego de imprudentiae opinionis, authorem fuisse mihi persuadeo.* He might have read it cited in mine *Animadvers. part.1.pag.150.* And as for M. *Calvin*, the verie places wherein he quoteth him expresse so much. Let him perusse what is extracted from him in mine *Animadversions. pag.134,135,136, & p.162,163.* *Vid. mine Animadvers. part.1.pag.9.*

As for that opinion of *Calvins*, That *Justification consisteth in remission of sins*, I tell him hee needed not to call in witnesses, it is confest: The question is about the word *onely*; neither is that word denyed to bee in *Calvin*: but the question is, whether *onely* excludeth in his sense imputation of Christs righteousnesse (the tenet of Protestants;) or that of inherent righteousnesse (the Doctrine of Papists:) I deny the former, and assert onely the later against the Papists; and I appeale to his witnesses, let them give their verdict. Yet tell him, that in mine *Animadversions*, in answer to this very head, he may read it determined by many witnesses against him; by *Bellarmine*, his adversarie, an accuser of *Calvin* (as he is for this,) by his own witnesse, *Pareus*, by D. *Downham*, D. *Davenant* and *Polanus*, though he will not see it; *part.1.pag.76,77,78,79.* Yes, when as in his book he mentioneth these two witnesses (as he here doth) he may finde them answered out of the same Authours, where Mr. *Gataker's* judgement may bee also seene of that thing, Whether Justification consists in remission of sinnes. Surely, had hee thought of these Answers given him *against* his opinions *for* mine, that they are to bee seene in the world, hee would never have made so loud a challenge, neither yet have spent time in repetition of these testimonies; for the determining of which between us, I appeal to all the world,

and am ready (when ever he pleaseth) to contend for this with him, or any part of the Controversie in writing, or otherwise.

Sir, I thought good to write so much to you in defence of Truth, and somewhat in reference to my defiled self. It is now yours, do with it as your selfe shall please. The Lord make us valiant for truth; for this I know, I have abettors enough, such as himselfe doth otherwise highly honour. But service calleth for mine hand elsewhere, which I must obey: and therefore with prayer to God for his blessing on you, and all your labours in his cause, he taketh leave of you for this time, who is

Your loving friend and Brother

April 23. 1646. in every cause of Christ,

HENRY ROBROUGH.

A copie of a Letter lately written to me from a godly Minister in the North of England.

WOrthy Sir, whom (though unknown to me by sight) I love and honour for your love to truth, and for your zeale against the spreading infectious Errours of these times, wherein we once hoped for better things, I wrote to Master F. of some discoveries that were made to me by some reclaimed from Anabaptisme, concerning the workings of Satan to and in that way, being much affected with the relations they first gave me by word of mouth: I desired them to commit their experiences to paper, while the remembrance of them was fresh with them, that they might be able hereafter as well as at present, to tell what the Lord had done for their soules, in breaking such a dangerous snare as Satan with so much art and subtilty had laid for them: This upon perswasion they did, and at last gave me in about two sheets of paper close written, wherein they discover not only how the snare was laid for them, and how they were first caught and intangled with a liking of the Doctrine of Anabaptisme, but being caught, how they were carried on to it with the strongest violence and impulse of spirit that is imaginable: they also discover the said effects and influence which that way had upon their spirits while they lay but under a liking and good opinion of it, and how it pleased the Lord to rescue and bring them off, before they were actually ingaged, and drew into that seduced society. Sir, all these things were so fully and largely expressed in the manuscript I had from them, that others as well as my selfe held them very fit to be published for the publike good; and supposing they should be, I was preparing some considerations upon the passages to come forth with them. Since their coming of the

Anabaptists, they have found their spirits in a much better frame then before, and out of pitie to others ingaged in that way, have endeavoured to reclaime them. And now Sir, for my own part I must needs say, it is much that I have suffered from Opinionists of all sorts in these times, and meerly because I could not be false to my Covenant (nor I trust never shall) by a sinfull silence, when heresie and schisme do lift up themselves against truth and unity. I praise the Lord this happinesse I have, though the unkind dealing of these men hath somtimes occasioned much griefe of heart, and weaknesse of body to me, yet they have not prevailed in the least wise to weaken my resolutions in contending for the truth; yea the more the truth is opposed, the more earnestly I hope I shall contend for it, though it be to the utter exhausting of that small strength of body which I have: I cannot sacrifice my selfe in a better way. I know it is not necessary that I should live, but necessary it is, that truth should live and be maintained to the utmost of our power. Me thought it was somwhat harsh to me at first (till God accustomed me to the yoke) to suffer frowns, reproaches, imprecations, and all manner of hard speeches for the discharging of my conscience, and that from those whose professed principle it is that all should have the liberty of their consciences: It seems they would take liberty, but will not give it. If my conscience bids me to oppose some of their tenets and practices, and I can have no peace without so doing, how can they in reason deny me this liberty by their own principle? Surely it would be a sad day to all Orthodox Christians if they should be brought to stand to the mercy the Sectaries liberty. Some of them have partly well used their liberty against me in speaking, writing, printing against me, in the most scurrilous, rancorous, injurious manner that could be, and onely for preaching that, which if I had not, my conscience I feare would have preached against me while I had lived, for holding the truth in unrighteousnesse. Sir, I will not hold you with particulars, this place hath been a troublesome place to me, for which I know whom I have to thank. I wish it may be quieter to the next Minister that succeeds me, for God is pleased by a cleare providence to open me a way to some other place. Sir, being lately at Dorchester, the Town I heard was somewhat disturbed the week before by a wandring Sectary, who had gathered a company about him, and preached in the Shire Hall (as I think they call it) chusing that of the Apostle for his Text, *But we have the mind of Christ*. Afterwards, through too much pride, and too little wit, the poor fellow was so ill advised as to challenge M. *Ben* to a publike dispute (*impar congressus Achilli*) offering to make good the lawfulnesse of private mens preaching, which challenge was accepted, but how the

Opinionist

Opinionist was foyled by that worthy Minister (fitter to grapple with that Pimes Instructors) was easily perceived by all understanding hearers. The godly people of those parts have been so well catechized and grounded heretofore, that the Opinionists complain they can make no work with them. Certainly the good old English Puritan (which Mr. *Geere* doth so well characterize) is the Novellists greatest enemy, or rather the Novellist his. ☞ Alas, how sad is the destiny of Orthodox Christians, that no times will favour them? We have not yet lost the sense of what we suffered heretofore by those wicked Prelats, whom God hath therefore cast out as an abominable Branch; and surely if all the Orthodox in the Land should bring in their severall complaints of what they have suffered since by turbulent Opinionists, it would fill the world with wonder, and the Reformed Churches abroad, who cannot but sympathize with us, with much heavinesse of spirit in our behalfe. Heretofore it was counted a crime to preach against profanenesse, as sporting on the Lords day, and the like; and now as great a crime to preach against Heresies. Only let me acquaint you with one thing I have observed, This veine of persecution for the most parts runs along in the same persons; they who most countenanced profanenesse and superstition heretofore against Orthodox Ministers, are the same men who under a forme of godlinesse, without the power, do now countenance Heresie and Schisme against it; but Sir, let nothing discourage. It it given to us, not only to beleeve, but to suffer; *but hee that shall come will come, and will not tarrie:* and in the mean while it is enough for us that Christ reigns.

May 11. 1646.

THere is a young man who lives in London, and not far off the Exchange, who went not long since to *Lams* meeting-place, to see and hear what they did there; and when he was come, found many of them reasoning and conferring about strange opinions: and among the rest, there was one Sectarie who maintained and affirmed, ☞ That he was Jesus Christ. At which this young man was so offended and troubled in his spirit, that hee (upon the place, and to his face) spake much against him for his blasphemy: This fellow still maintained it stiffely, and told this young man hee would powre out his judgements on him, and damne him for opposing and speaking thus against him. This young man was so affected with it, that when hee came home, he told it his Father and other friends: and being asked by some, whether he thought the man was in his wits or no, this young man replyed, Yes sure, for he spake sensibly, and to the things that were spoken of, though in this blasphemous abominable way.

Many Sectaries have distrubed godly conscientious Ministers in the Pul-

pits

pits, ſtanding up in the verie face of the Congregation, and ſpeaking to them, giving them the lye, charging them with falſe Doctrine, calling them Antichriſtian Miniſters, and ſuch like: Of ſome of theſe I have given inſtances in my late Book, pag. 102, 103, 104. And to add a few more, Mr. *Andrews* of Wellingborough had the lye given him whilſt hee was preaching; and many Miniſters have been put by preaching, and kept out of their own Pulpits by force of Arms, Captains and Troopers coming up into the Miniſters Pulpits with their ſwords by their ſides, and againſt the mind of Miniſters and people: Thus *Paul Hobſon* hath done in Northampton-ſhire, Buckingham-ſhire; and thus at Ravenſden in Bedford-ſhire a Souldier went up againſt the mind of the Miniſter; and here in London, the face of the Kingdome, at Chriſt-Church there have been many affronts offered, as jeering and ſcoffing in the midſt of the Sermons, ſpeaking loud againſt things delivered, to the diſturbance of thoſe who have ſate neer: and now lately at Chriſt-Church, on Tueſday the 20. of April, juſt upon concluding my Sermon, and going to my laſt Prayer, up ſtands one Colonell *Waſhington* of Hartford-ſhire, (ſo his name and place is related to be) and ſpake openly againſt what I had preached, that I had not rightly given the ſenſe of that Parable of the Tares, and that I was a falſe Prophet, or *Beware of falſe Prophets*. Now if the Sectaries will do thus to the Presbyterians whilſt they are in their minoritie, and underlings, what will they do when they come to be in their Kingdome, to be encreaſed in number and power above the Presbyterians? But now on the other hand, let Independents and Sectaries give any one inſtance that the Presbyterians, when they have come to hear them preach, (though they have preached their erroneous opinions, and for libertie of conſcience, and againſt Presbyterians, and all this in the Presbyterians Pulpits and Churches) that ever the Presbyterians have ſtood up and made diſturbance in the publike Aſſemblies, or carried themſelves uncivilly and ſcoffingly in Sermon time towards them.

There is one *Gorton*, who was a great Sectarie in New-England, holding many deſperate opinions there; a copie of which, given by Mr. *Williams* of New-England (that writ the Book called *The bloudy Tenet*) unto a Reverend Miniſter now at London, I have ſeen and peruſed. Now this *Gorton* with others being baniſhed out of the Patent of the Bay, and when they were gone, holding and venting ſtrange and horrid opinions, whereby they highly diſhonoured God, and did hurt and miſchiefe to ſome of the people in the Patent, and under the New-England government; the Governour and Magiſtrates ſent a company by force of Arms (though they were in a place, as it is thought, out of their Plantation and Patent) to bring them to

Boſton;

Boston; who accordingly, being too strong for *Gorton* & his company, brought them to Boston: and when the Governours had them in their hands the Court sate upon them what to doe with them; and there were some motions and consultations (as I and other Ministers have been informed by some that are come from New-England) about putting them to death, or what other punishments to be inflicted on them for their blasphemous opinions. But how *Gorton* escaped, whether because the place they fetched him and the rest from was not in their Patent, or what other reason, I know not; onely this I am assured of from divers hands, that *Gorton* is here in London, and hath been for the space of some monthes; and I am told also, that he vents his opinions, and exercises in some of the meetings of the Sectaries, as that he hath exercised lately at *Lams* Church, and is verie great at one Sister *Stags*, exercising there too sometimes.

There is one *John Durance* an Independent, (whom I mentioned a little before) who preaches a Lecture on the week day at Sandwich in Kent, and hath a Lecture at Canterbury too, and would have had a Lecture also at Dover for the further spreading of Independency: but by the godly Ministers of Dover opposing it, and writing up to London against him, such meanes were used, as he was put by, and kept from coming thither: Now among many other of his pranks, the Reader may take notice of these; He hath at Sandwich in the Church publikely prayed to God two or three severall times, that the King might be brought up in chains to the Parliament: upon which prayer, one or two of Sandwich went to M. *Durance*, to know what his meaning was in that prayer: upon putting the question, M. *Symonds*, an Independent Minister in the same towne, and his great friend (but more politick) being with him, answered, M. *Durance* meaning was that the King might bee brought up in chaines of gold: whereupon M. *Durance* replyed, that was none of his meaning; but he meant, he might be brought in chains of Iron. In a Sermon one time this *Durance* told the people hee was sorrie he had spent so much time, or lost so much time in reading or turning over the Fathers: and yet he said he honoured the Fathers as much as anie man. This man after his preaching at Canterburie, hath the use of a great roome neare the Cathedrall, where manie resort to him; and he takes occasion to build them up in Independency. Not long since M. *Durance*, on his Lecture-day, just before the last day of publike Thanksgiving in the Countrey, preaching in one of the Churches in Sandwich, told the people he would finish the Text he was then preaching upon on the Thanksgiving day, and that in the afternoone, in a private house: whereupon, when he had done, M. *Sherwood* a godly

A godly Minister who heard it will depose it, if called, and so will many more who heard it.

godly Minister in whose Church he preached, turned himself to the Congregation, saying, Mr. *Durance*, you shall not need to do so, you shall have the libertie of my Pulpit, I here offer it you; and if you may have libertie of the publike Church, I hope you will not go into corners. VVhereunto Master *Durance* publikely replyed, hee would not preach in the Church, but was resolved of his way; and accordingly in the afternoon, when the people went to the publike exercises to Church, Mr. *Durance* went to a private house, and two or three hundred people after him, to heare him preach in private.

I have many other remarkable stories and passages of the Sectaries, proved by witnesses, by Letters under their hands, and the notorietie of the things themselves, of their horrible uncleannesses, forsaking their husbands and wives, fearfull defraudings, and seeking by desperate wayes to cozen and deceive; as also of their strange conceits: That there is a Prophet arisen, who is shut up for a time, but at the end of this Summer is to come forth with power to preach the generall Restauration of all things; which Prophet hath given a roll forth already into some hands, in which roll many things are written, and whoever hath that roll, hath the spirit of prophecie: He hath appointed some to be Publishers and Prophets, and to go to Jerusalem to build it up, where *Abraham*, *Isaac*, and *Jacob* shall meet them from Heaven; and these persons thus sent unto Jerusalem, are assured they shall never dye, with many other of this kind. But I will reserve these to make another book of, and come to give the Reader some Corallaries drawn from the whole matter.

Certain Corallaries and Consectaries drawn from the Errours, Heresies, Blasphemies, Practices, and Stories of the Sectaries laid down in this present Book.

Corall. I.

HEnce then from all these Errours, Heresies, Blasphemies, Practices, &c. laid downe both in the first and second part of *Gangrana*, we may see how far the Sectaries of our times have proceeded, and how high they have risen: In a word, to summe up in one page what more at large is expressed in many sheets, the Sectaries are gone verie farre, both in damnable doctrines and wicked practices, in holding principles and positions destructive to Church and State, against all Government, both

Civill as well as Ecclesiasticall, and that not only for the *matter*, but in the *manner* and way of propagation and managing of them: They have questioned and denyed all the Articles of faith, and have justified and pleaded for all kind of errours and abominations: They have denyed the Scriptures, Trinitie, the God-head of the Son, and Holy Ghost, Justification by Christ, the Gospel, Law, holy duties, Church, Ministerie, Sacraments, and all Ordinances: They hold there are no Devils, no sin, no Hell, no Heaven, no Resurrection, no Immortalitie of the Soule: And together with these, they are against all Kingly government, the King, Lords, the House of Commons, as to have any thing to do in matters of Religion, or in Civill matters any longer than the people who chose them think fit, and to be chosen yeerly, or oftner, according as they carrie themselves; yea, against all kind of Civill government and Magistraticall power whatsoever, as appeares by denying the power of imposition of taxes and assessments, in denying the power of Magistrates over Church-members in cases of murther, treason, &c. And as they have denyed all these, so on the contrarie they have maintained and pleaded for all kind of blasphemous and hereticall opinions, and loose ungodly practices; yea, they have publikely in print justified there should be an open Toleration for all these: and if any man should so far degenerate, as to beleeve there is no [a] God; nay, come to blaspheme God and the Scriptures, yet hee should not be troubled nor molested, but enjoy the libertie of his conscience: And they have not only pleaded thus, but some of them have actually blasphemed God, Christ, the Spirit, the Scriptures, Ministers, Sacraments, and all holy Ordinances; besides committing of horrible uncleannesses, forsaking of husbands and wives as Antichristian, being guiltie of thefts, defraudings, &c. being partakers also of that horrid Rebellion of Ireland, in justifying the Rebels, that they did no more than what wee would have done our selves, &c. All these with many others, as the pleading for stage-playes to be set up againe, some or other of the Sectaries have been guiltie of: and unto all these have added this moreover, to canonize and cry up for Saints, faithfull servants of God, &c. Antiscripturists, Antitrinitarians, Arrians, Perfectists, yea, Blasphemers and Atheists, so they be but for Independencie, and against Presbyterie: and particularly, how is *Paul Best*, that fearfull Blasphemer, now he is in question by the House of Commons, pleaded for by many Sectaries of our times, and bitter speeches spoken against the House of Commons for medling with him? yea, and in [*] print too hee is pleaded

[a] *Pamph. entit.* Tolerat. justified.

Vide *pag.* 27. *of this book, Mr.* VValvvyns *speech.*

[*] Vide *Pamph entit.* Letter of advice to the Assembly. *In case* Paul Best *continue in his opinion, his heresie through ignorance, whether is it not*

pleaded for, and compared in a sort with *Paul* the Apostle. Certainly, neither we, nor our Fathers before us ever heard or saw such evils of blasphemie, heresie, &c. in this Kingdome, as wee have done within these two or three last yeeres: The worst of the Bishops and their Chaplains, when they were at worst, were Saints in comparison of many of the Sectaries of our times, and would have abhorred (as bad as they were) such opinions and practices which some of the Sectaries magnifie, cry up, and pretend to do by vertue of new light, the Spirit, and as a matter of great perfection, as for instance; A mans or womans forsaking their owne husbands and wives, and taking others at their pleasure, out of pretence of casting off Antichristian yokes, the pleading for a general Toleration of all Religions, yea Blasphemies, & denying a Deitie, out of pretence of libertie of conscience. But what speak I of the Bishops and their Chaplains? I am perswaded all the stories and relations of the Anabaptists and Schwenkfeldians in *Luthers* time, of the * Popes and Papists blasphemies, of many Heathens and scoffers of the Scriptures & Christian Religion, as *Galen, Porphirius, Lucian, Julian* the Apostate, &c. do fall short of the blasphemies & vaies of our Sectaries: Which of all these ever so blasphemed as *Boggis*? or what storie is there since the creation of the world that mentions a more horrid & wicked blasphemy than that of *Boggis*, a great Sectarie, pag. 133, 134, 135? Or where is there a blasphemy to be found beyond that spoken of in pag. 116. of this Book? In a word, to conclude this first Corollarie, The Sectaries of our times have in many respects (as in regard of breach of Covenant, ingratitude, falsnesse, &c.) gone beyond the Sectaries of other ages and Kingdomes, and done worse than their fathers, justifying them in all their abominations which they committed; and have vented and spread so many poysonous and dangerous principles and positions, as are enough to corrupt and infect all the Christian world, if the Lord in mercie do not prevent it.

possible that God may yet have mercie on him, as hee had on Paul *the Apostle, and in his due time bring him to the knowledge of his truth, as hee did the Apostle* Paul? *Whether it can be demonstrated beforehand, but that* Paul *best (what ever his heresie be) may possibly in Gods secret will be ordained to conversion hereafter, as well as* Paul *the Apostle whilest he was a blasphemer.*

* *Baleus de Roman. Pontificum Actis vita Leon. decim. & Jul. tert.* Quantùm nobis ac nostro cœtui profuerit ea de Christo fabula, satis est sæculis omnibus notum. Tum *Julius*: Si voluit Deus usque adeo propter unum pomum irasci, ut ejicerit primos parentes ex Paradiso: cur non liceat mihi, qui sum ejus Vicarius, irasci propter pavonem, cùm multò major res sit pavo quàm pomum?

Corall. II.

HEnce then from all that I have laid down of the Sectaries of our times, of their errours, hereſies, blaſphemies, ſtrange practices, and their wayes of managing them, we may learne what is like to become of them and their way, and what their end will be; namely, confuſion, deſolation, and being brought to nought ſuddenly, as in a moment, and if ever God ſpake by me, I am confident he will curſe this Faction of Sectaries in England, and caſt them out as an *abominable branch*: Me thinks I ſee their day a coming and drawing neere; Heretikes and Schiſmatikes do not uſe to be long-lived: no hereſie (as *Luther* ſpeaks) uſes to overcome at the laſt. What is become of the Arrians, Donatiſts, Novatians, Pelagians, &c? though they were like a mightie floud, over-running and drowning all for a time, yet like a floud they were quickly dried up; and ſo will the Sects now: and we may expect it ſo much the ſooner, becauſe the viſible ſymptomes and fore-runners of deſtruction are upon them. And therefore I ſhall now toll the great Bell for the Sectaries, the Anabaptiſts, Antinomians, Independents, Seekers, &c. and hope ſhortly to ring it out, and to preach their Funerall Sermon, or rather keep a day of publike Thankſgiving and rejoycing, for the bringing downe of the Sectaries, and the breaking up of their Conventicles, as well as for the downfall of the Popiſh and Prelaticall partie. And that they ſhall ſhortly fall and be dried up as a floud; and though they have been in great power, and ſpreading themſelves like a green Bay-tree, yet that they ſhall paſſe away, and not be; that they ſhall be ſought for, and not found, I ſhall give theſe Symptomes.

Schiſmatici non ſunt longævi.
Nulla hæreſis unquam, &c.

1. Their horrible pride, inſolencie, and arrogancie, extolling themſelves and their partie to the Heavens, with the ſcorning, vilifying, trampling upon, and deſpiſing of all others; and that in ſuch unparallel'd wayes, as no age can ſhew the like; and that not only againſt particular perſons of all ranks, Nobles, Gentrie, Miniſters; but great bodies and Societies, as the Parliament of England, the Kingdome of Scotland, the Common Councell of the Citie of London, Aſſembly, &c. The Luciferian pride, high ſpirit, and haughtineſſe of the Sectaries of all ſorts, in all places and buſineſſes, and towards all perſons they have to do with, in their writings, ſpeeches, geſtures, actions, is ſeen and ſpoken of thorowout the Kingdome, and breaks out daily in their impatiencie of being contradicted, or having any thing ſaid againſt their way; in their endeavouring to break and cruſh all that will not dance after their pipe; in their not caring to hazzard and ruine all Religion, both Kingdomes, but

but they will have their wills; and so in manie other things. Now God assures us in the Scripture that * *Pride goes before destruction, and an haughty spirit before a fall*: Prov. 16.18. that *A mans pride shall bring him low*: Prov. 29.23. that *When pride cometh, then cometh shame*: Prov. 11.2. and God threatens by his Prophets, he *will cause the arrogancy of the proud to cease, and will lay low the haughtinesse of the terrible*, Isa. 13.11. Dan. 5.20. and indeed pride hardens mens hearts, and when their hearts are lifted up, and their minds hardned in pride, then God throwes them downe.

* Vide *Cartw.* in locum, quamobrem illud statuamus, eos, qui se efferunt, dejectos iri, & decasuros, etiamsi vertice cœlum attigerint: unde nostro proverbio jactatur; *Pride will have a fall.*

2. The Sectaries in promoting of their wayes and cause are grown extream violent, desperate, and unreasonable, knowing no rules of moderation nor forbearance; they go violent ways, and like *Iehu*, drive furiously; they do those things daily which wise, staid considerate men would never have done, nor anie but mad men; and which anie man who hath his eies in his head may see, must needs destroy them: God hath hid wisdome from them, and befooled them, leaving them to do manie things against sense and reason. God hath left them, yea given them up to those courses and waies (of which I could give divers instances) which no wise men would ever have taken, and which makes them abhorred of all good and moderate men. Now the befooling of men, hiding wisdom from them, leaving them to rashnesse and violence, are presages of ruine, according to that saying, *quos Deus vult perdere hos dementat*, and according to that of the Prophet, *I will hide wisdom from them: Nullum violentum est perpetuum*, is seen in daily experience, and we may remember that the violence and furie of the Prelaticall partie did undoe them; and according to all humane reason, without that, it had been impossible to have cast them out, being so deeply rooted in the lawes and customes of this Kingdome; and therefore the Sectaries before they are rooted and setled, being so violent, furious, and daring far above the Bishops, what can we expect but their speedy downfall? give them but rope enough and they will hang themselves; they run so fast, and ride so fiercely that they cannot but fall and break their necks, they drive so furiously and madly, that they cannot but overthrow all.

3. The great prosperitie, strange successe, and marvailous prevailing of the Sectaries in their waies & opinions, their devices and designs for the most part taking effect and succeeding, so as they are mightily increased, many fallen unto them, and even wind, almost, favouring them; whereas on the other hand the Presbyterian partie, both our Brethren of *Scotland*, and the Godly Ministers and People in *England* have beene sorely afflicted, much

much croſſed and troubled to to ſee things as they are; The *Scots* have beene ſorely viſited with Sword, Peſtilence in their own Land, obſtructed, reproached, evill intreated by many in this Land: the Aſſembly, the godly Miniſters and people of the Kingdome, deſpiſed, ſcorned and abuſed ſeverall wayes, yea, deſerted, and looked upon with an evill eye, as if the troublers of *Iſrael*, and worſe then Malignants, ſo that they have beene forced manie a time to cry out to God, Heare O our God, for we are reproached; Now great proſperitie, ſucceſſe in a bad way, and in the uſe of bad meanes, as lyes, ſcandalous reports, under-minings, plottings, falſe-dealings, &c. is a great Symptome of deſtruction both to particular perſons, and to a partie: whom God intends certainely to deſtroy, he fattens before, and lets them bee verie happie, thereby to prepare them for the day of ſlaughter: whom hee meanes to doe good unto in the latter end and deliver, he afflicts and laies them low before, laies the Foundation deep that he may build high, and for this let the Reader conſult with theſe foure places of Scripture, *Ier.* 12. 1,2,3. *Pſal.* 37.7, *and* 10.35, 36. *Pſal.* 73.3, 4, 5. *and* 18, 19, 20. *Pſal.* 92.7. the ſum of all which places is to teach us, that the more men proſper in a bad way, and flouriſh more then ordinarie, having what their hearts can wiſh, bringing all their devices to paſſe, the more ſure they are of being puld out as ſheep for the ſlaughter, and prepared for the day of ſlaughter, and that within a little while, they ſhall not bee, nor their place found, but brought to deſolation as in a moment, and utterly conſumed; and then when they are at their height of flouriſhing, then is it that they ſhall be deſtroyed for ever; great proſperitie is but a lightening before death, and as a great calm which preſages the more dreadfull ſtorme and tempeſt.

4. The great plotting of the Sectaries, laying their counſells deep, contriving and working continually night and day by all kinde of waies and means, and all kind of inſtruments to effect their worke, and to carrie on their way; I do not think this manie hundred yeares there hath been a more cunning, plotting, undermining generation in the Church of God then our Sectaries, or more plots and devices of all ſorts on foot, more irons in the fire within ſo few years, as hath been, and is among them: there's nothing they doe but they have a deſign in it, they conceive many plots at once to effect it, they have plot upon plot, and lay ſnare upon ſnare: *Machiavel* and the Jeſuits are but punies and freſh men to them: I am confident they had ſo laid their plots, cut out their way, removed the rubs, prepared all things, ſo as that they had ſet their time, by which they ſhould effect their ends, and ſpeak out what they would have: Now God delights to bring to naught plots, to diſappoint the devices of mens hearts, to blaſt and blow upon tricks and under-boord workings

workings, to take the wise in their own craftinesse, and wherein men deale proudly to be above them: the ripening, growing big of plots, is commonly the fore-runner of the downfall of the plotters, and the miscarriage of their plots: for the further clearing of which the Reader shall doe well to consider what God speakes in *Iob.*5.12, 13, 14. *Psal.*37. 12, 13, *Isa.*29. 15. 16. *Isa.*30.1,2. and indeed God is such an enemy to plots, devices, tricks, that he will crosse and disappoint his owne children in their workings, devisings, and contrivances even for good, when they are too plotting, anxious, or delight and please themselves too much in them; and this he does often, lest they should attribute the events of things to their counsell, care, &c. and that the worke may appeare to be of himselfe, and not of men, that God may be knowne to be *Deus activus & non passivus*, as *Luther* expresses it upon a like occasion, and that God doth not use to call *Martin Luther* or anie of his Saints to be his councellor, but that he doth all things according to his own counsell; hence we are commanded to be carefull for nothing, or thoughtfull, but in everie thing by prayer and supplication with thanksgiving, let our requests be made knowne to God: Now if God will go quite crosse and contrary, to the counsells, workings, of his servants for the maintaining his Church and truth, and bring about all quite another way, then he will much more carrie the counsells of the froward headlong and make them meet with darkneſse in the day time, and grope in the noone day, as in the night.

5. *Sympt.* of the certaine destruction of the Sectaries is this, That Independencie and Sectarisme in *England* is a meer Faction, a partie grown to this height upon particular interests, nourished and favoured all upon politike grounds and ends: Independencie now is no religious conscientious businesse, but a politike State Faction, severing and dividing it selfe upon other private interests from the publike interests of this Church and State, and the interest of both Kingdoms, united by Covenant: In a word 'tis just such another Faction as the Arminians was in the Netherlands. I believe that seven or eight years ago Independencie and the Church way had somwhat of Religion and conscience in it, manie then falling to it much upon those grounds (though even then there were other ends in it also, as I have shewne in my *Antapologie.*) But now since Antapol p.21,28. these times of troubles and difference betwixt King and Parliament, these foure years last past, wherein men have seen some probabilitie and possibilitie, in these times of warre and unsettlement of things, to bring about and effect those things they could not hope for before, it hath been and is matter of faction, particular aimes and ends, and not of conscience and pietie, as all wise men may see, and is apparent by these particulars:

First,

First 'tis not carried on as a way of God, as a matter of Religion and Conscience, in Gods way, and with Gods means; but carried on altogether with policie, art, plots, trickes, equivocations, mentall reservations, lies, fallenesse, doing anie thing though never so unjust and unrighteous, if it will further and advantage, that way, and hinder its opposite, *viz.* Presbyterie, and the settlement of the Church; yea, declining and forsaking the profest principles that way, and going contrary threunto, in razing the verie fundations of Independencie, and the Church way.

Secondly, There are multitudes of persons in all places, who doe not so much as know or understand anie of the principles of Independency and the Church way; yea that hate most of those principles if they were tied to live according to them, that yet are great sticklers for Independencie, and the Sectaries, yea, are the heads and patrons of it in all places, and upon all occasions, and this is observed by manie wise men, that take those who now are friends for it, and stand for it upon all occasions, among them all there is not one in ten that conscientiously and in his judgement holds that way to bee of God, or is an Independent, which cleerly showes 'tis a Faction.

Thirdly, All other errours and opinions, Sectaries of all sorts (as well as Independents) are encouraged, nourished, favoured, and the worst of them though being so abominable, 'tis not anie policie to appeare for them; yet one way or other, under one notion or other, are pleaded for, dealt gently with, either delayed and put off, or brought off by one meanes or other, and are freely suffered to grow and increase, and no way taken to suppresse or discourage them, which cleerly showes Independency is a Faction, and hath other designes then that of Conscience, in furthering the growth of all sorts of Sectaries, holding tenets against their principles as well as ours, by Licensing their Books, &c. and upon all occasions, shelters and protects all sorts of them.

Fourthly that Independencie is a Faction, and not matter of Conscience, appeares because all these following sorts and ranks of men come in unto it: 1. Needie, broken, decaied men, who know not how to live, and hope to get somthing, turn Independents and sticklers for it. 2. Guiltie, suspicious and obnoxious men, who have been or are in the lurch, and in feare and danger of being questioned, or have bin questioned, they turn Independents to escape questioning, or if questioned, that so they may come off the better, Independency being a Sanctuarie and the horns of the Altar where many obnoxious persons fly and are safe; and many of these guilty persons that they may merit the more prove fiercer Independents and Sectaries then manie others. 3. Some who have businesses, causes, and matters depending, strike in with the Independent Sectaries, pleading for them, that so they may finde Friends, be sooner dispatcht,

patcht, fare better in their cauſes, &c. 4. Ambitious, proud, covetous men, who have a mind to Offices, places of profit, about the Army, Exciſe, &c. turn about to the Independents, and are great zealots for them. 5. Libertines and looſe perſons, who have a deſire to live in pleaſures, and enjoy their luſts, and to be under no government; they are fierce and earneſt for Independents, and againſt Presbytery. 6. All wanton-witted, unſtable, erroneous ſpirits of all ſorts, all Hereticks and Sectaries ſtrike in with Independency, and plead they are Independents. 7. Such who have no minde to peace, nor to the ſettlement of things, either out of hope whileſt things remain unſetled, Biſhops and former times may come in again; or that love to fiſh in troubled waters, or are afraid to loſe Offices and Places that may fall with the ending of theſe troubles, theſe perſons ſtrike in with Independents, and ſide with them. 8. Many who in our Churches are diſcontented at the faithfull preaching of their Miniſters cloſe to their conſciences, at their Admonitions and Suſpenſions from the Sacrament, becauſe looſe, ſcandalous, or becauſe of ſome difference upon their Tithes, or ſuch like, forſake our Aſſemblies, and betake themſelves to Independents and Sectaries, of which I could give divers inſtances; all which ſhowes the Church-way and Independency to be nothing elſe but a Faction: Now Factions and Parties in Kingdomes and Commonwealths, though they may prevaile to a great height, and grow for a time, eſpecially in troublous unſetled States, in the Springs and Falls of Kingdoms and Commonwealths; yet when they come to be diſcovered, laid open, and come to ſome head and ripeneſſe, they uſe to fall and be caſt out: If we conſult with the Scriptures, or with the Hiſtories and Chronicles of Kingdomes, as the French and Engliſh, &c. wee ſhall finde the ſtrongeſt, powerfulleſt Factions and Parties both in Churches and States, who have had divided intereſts from the Publike, have come downe and miſerably periſhed: and we may ſee this fully made good in the Anabaptiſts of Germany, the Arminian Faction in the Netherlands, and our late Prelaticall Faction, who though they were all growne ſo high, as they hazzarded the ruine of the Countreyes and Commonwealths wherein they aroſe, yet they all fell and were brought downe, and ſo ſhall it be with this Sectarian Faction; can they think that either God, or theſe Kingdoms will ſuffer theſe men long, or that the people will be alwaies bewitched with them? no, the eyes of men will be open, and they will be diſcovered every day more, and we ſhall ſee them falling down like lightning.

6. *Sympt.* Their reaching after, and medling with all kind of perſons and things, graſping of all at once, labouring to ingroſſe all Offices, places,

power into their hands, and thoſe of their party, ſleighting, abuſing, & trampling on one way or other, all that ſtand in their way, & are their oppoſites, there being nothing Military, Civil, Eccleſiaſticall, but they have an eye upon, and do endeavour to have a hand in, not caring in the leaſt when it furthers their deſignes, to diſcontent all ſorts and ranks of perſons, King, Parliament, our Brethren of Scotland, the City of London, reformed Churches, Aſſembly, the godly Miniſtery of the Kingdome, particular worthy perſons in the Armies, among the Gentry, &c. they make account to carrie all before them, to get all to be for them by one means or other, and in time to breake all that ſhall dare to appeare againſt them, or croſſe their wayes. Now in all States and Kingdoms Polupragmaticalneſſe in ſome perſons, greedineſſe and over-haſtineſſe to have all, and thereupon offending and provoking many, hath been a fore-runner of their fall: I ſhall onely inſtance in this Kingdome, and of the late times, which all remember. What it was that ruined the Biſhops and their party, but their graſping and medling with all at once, Church and Commonwealth together, England and Scotland both, provoking alſo all ſorts of perſons againſt them, Nobility, Gentry, City, Miniſters, common people? whereas (as many wiſe men would often ſay, and comforted themſelves in the worſt of thoſe times) if the Biſhops and that party had dealt but with a part at once, one Kingdome onely, as England, or or the Church alone, or Commonwealth alone, letting the other Kingdome be quiet to enjoy their Lawes, and ſuffering men to enjoy Religion and their Miniſters, though they had ſome preſſures upon them in Commonwealth, yet in all probability in time they might have had their wills: but now the Biſhops and that party oppreſſing both Church and Commonwealth at once, graſping to have all, they will loſe all; and we ſee what is befallen the Biſhops and that party: ſo our Sectaries medling with both Kingdoms at once, with Church and Common-wealth together; and having provoked all ſorts of men, Nobility, Gentry, Miniſters, City, People, our Brethren of Scotland: will not be able to ſtand long, but King, Parliament, Scotland, City, Miniſtery, Countrey, will be ſo againſt them, as they muſt fall, let who will or can hold them up.

7. *Sympt.* of the downfall of the Sectaries, is the great ſinnes and wickedneſſe of that party, who are even now ripe for judgment, and their iniquities almoſt full; and I am confident, that for this many hundred years there hath not been a party that hath pretended to ſo much holineſſe, ſtrictneſſe, power of godlineſſe, tenderneſſe of conſcience above all other men, as this party hath done, that hath been guilty of ſo great ſinnes, horrible wickedneſſe,

provoking

provoking abominations as they are. The Sectaries are full of *Ephraims* grey haires (though they will not know it) and these following sinnes and courses presage their ruine, *viz.* their deep hypocrifies and pretences of Religion and Conscience meerly to serve their lusts, and to bring about their own ends, their perjuries and breach of solemne Covenant with God, making nothing at all of it, their great unthankfulnesse and ill use of Gods mercies and deliverances, their great ingratitude and unkindnesse to men, particularly to our Brethren of *Scotland*, their blood-guiltinesse in destroying the lives of many by dipping weakly and ancient persons in rivers in cold seasons, and in the destroying of so manie soules by Errours and Heresies and drawing them from their faithfull Pastours, their horrible uncleannesses and lusts, their fearefulll despising and mocking of all Gods faithfull Ministers, and Ordinances, their oppressions, injustice, and unrighteous dealings with manie they have had to doe with and where they have anie power, their base self-seekings, seeking their owne things, their honour, profit, advancement of their Faction under pretences of selfe-denyall, and the publike good, their holding of damnable Heresies and all kinde of abominable Errours, their horrid blasphemies against God, Christ, the Scriptures and all his Ordinances, their Machiavillian policies, Jesuiticall equivocations, falsnesse and treacherousnesse, their underminings and laying snares for men, their countenancing standing for the unworthiest vilest of men, so they will be for their faction, their justifying and pleading for a Toleration of all religions, and consciences, even to blasphemies against God and his Word, their inventing of lies and raising scandalls upon the worthiest and innocentest men, as Ministers and others to blast them with the people, their prophaneneſse and looseneſse of life in making nothing of the Lords day, daies of Fast and Thanksgiving, nor of holy duties, as praying, &c. their carnall confidence and trusting in arms of flesh, their using of wicked and unjust waies, and means to compasse their ends, not standing upon any rules, or keeping to any principles, so it may advantage them, violating bonds of friendship, going against the lawes of Nations, joyning with the worst of men against good men, labouring to sow divisions among brethren, raising evill reports, fomenting jealousies, and using all waies in their power to ingage the two Nations in a war one against the other, not caring to hazzard the ruine of all for the upholding of their faction. Many of the Sectaries have forfeited all principles of ingenuity and conscience, and will not stand upon any thing that may probably doe their worke for them: they will take counsell of *Baalzebub* the God of Ekron whether they shall recover, use the Devills meanes, as lying, breach of promises, joyning with wicked men, &c. for pretended libertie of Conscience and upholding their way.

In a word, they are like that Judge ſpoken of in the 18. of *Luke*, which feared not God, neither regarded men; all they regard is the effecting of their deſignes, and other things in order to that. And as many Sectaries are in theſe too faulty and guilty, ſo the verie beſt of them that I know, their Miniſters, and others who are leaders, and have been anie long time of the way, and unſterſtand the ſtate of things, they are extreamly faulty in patronizing all kind of Sectaries, and being againſt all the waies of ſuppreſſing them, in uſing all ſubtill politike waies and devices to hinder and delay the Reformation, in joyning with bad men againſt what they acknowledge good, in going againſt their owne principles, razing their owne foundations; beſides, they are verie proud, lofty, touchy, full of equivocations, reſervations, pretences, pretending one thing, and doing quite otherwiſe; ſo that I may ſay of them with the Prophet *Micah*, *The beſt of them is a brier, the moſt upright is ſharper then a thorne-hedge*; and therefore the day of their *viſitation cometh, now ſhall be their perplexity*. And certainly, theſe fearfull ſinnes and ſtrange wayes (eſpecially in men who have pretended to more ſanctitie and holineſſe then other men, having alſo, upon theſe pretences of greater puritie, &c. grounded their great Separation and Diviſion from all the reformed Churches) muſt needs provoke God to viſit and to puniſh them ſeverely; and becauſe of his great Name which they have taken upon them and ſo prophaned, God will be ſanctified (unleſſe great and ſpeedy repentance prevent it) in puniſhing them ſooner and more remarkably then the Prelates and their partie: And therefore in the cloſe of this Symptome of the downefall of the Sects, I ſhall, in the name of the Presbyterian party, and of all thoſe who are for the ſolemne League and Covenant in both Kingdomes, make uſe of thoſe words to and againſt the Sectaries, which both Kingdomes (upon the coming in of our Brethren of Scotland) uſed in their joynt Declaration to and againſt the Popiſh, Prelaticall and malignant party: **It is his own Truth and Cauſe, which we maintaine, with all the Reformed Churches, and which hath been witneſſed and ſealed by the teſtimonie, ſufferings and blood of ſo many Confeſſours, and Martyrs, againſt the hereſie, ſuperſtition and tyranny of Antichriſt. The glorie of his own Name, the exaltation of the Kingdom of his Son, and the preſervation of his Church, and of this Iland from utter ruine and devaſtation is our aime, and the end which we have before our eies. His Covenant have we in both Nations ſolemnly ſworn and ſubſcribed, which he would not have put in our hearts to do, if he had*

Vide *Independ. razing their owne foundation, pag.* 314, 5.

* *The Declaration of the Kingdome of England and Scotland, by the honourable Houſes of the Parliament of England, and the honourable Convention of Eſtates of the Kingdome of Scotland, in the year* 1643. *page* 39, 40.

had been minded to deſtroy us. The many prayers and ſupplications which theſe many yeares laſt paſt, but eſpecially of late have been offered up with faſting and humiliation, and with ſtrong crying and tears unto him that is able to deliver and ſave us, are a ſeed which promiſe unto us a plentifull harveſt of comfort and happineſſe: and the Apoſtaſie, Atheiſme, Idolatrie, Blaſphemie, Profaneneſſe, Cruelties, Exceſſe, and open mocking of all godlineſſe and honeſtie have filled up the cup of our adverſaries to the brim, and threaten their ſpeedy and fearfull deſtruction, unleſſe it be prevented by ſuch extraordinarie repentance, as ſeemeth not yet to have entred into their hearts.

8. *Symp.* is this, When God hath at ſome times teſtified againſt them, and ſpit in their faces, as by laying open their nakedneſſe, and fully diſcovering their ways, by ſome books written, by ſome Sermons preached by godly Miniſters, by caſting ſome rubs in their way, in ſtirring up the Citie of London to appeare againſt them, or in diſappointing ſome of their purpoſes by ſtrange and unexpected paſſages of his providence from Heaven, yet upon none of theſe occaſions have they repented of their deeds to give God glorie, or humbled themſelves before his Miniſters ſpeaking to them from the mouth of the Lord, or abated of their ſpirits; but contrariwiſe, have gnawed their tongues for pain, blaſphemed the more becauſe of their pains and ſores, and ſtirred up themſelves with ſo much the more induſtrie and ſubtiltie, to plot and work by all kind of wayes and meanes to heale their wounds: and I could give many inſtances, how upon ſuch books coming forth, and upon ſuch acts of providence, which a man would have thought ſhould have made them give over, they have been more reſolved, active, deſperate, betaking themſelves to evill wayes and ſtrange courſes for the ſaving of themſelves, as aſperſing and raiſing ſcandals and falſe reports upon the perſons whom they think have wounded them, as in the weekly Pamphleters venting ſome deſperate paſſages, and putting forth ſtrange books upon the nick of things, with many other wayes, all which wiſe men cannot but obſerve; in which courſes they have been like *Balaam*, Numb. 22. going on their way reſolvedly, though the Angell of the Lord have ſtood in their way with a ſword drawn, and their feet have been cruſhed againſt the wall. Now it is a great ſymptome of deſtruction and ruine to a partie, or to particular perſons, when the hand of God is lifted up againſt them, that they will not ſee; and that when God wounds them, in ſtead of falling down before him, they ſeek to cure their wounds by unlawfull means; and that when he powrs out vials upon them, and ſcorches them with great heat, they blaſpheme, and do not repent, that when hee ſtops them, they will drive more furiouſly, and that when hee makes mens pride teſtifie

to

to their faces, they do not return nor ſeek him for all this: This is the fore-runner of deſtruction in the Antichriſtian partie, Revel. 16. 8, 9, 10, 11. And this was a fore-runner of deſtruction in the Prelates and that partie; that after their great and long proſperitie and ſucceſſe, when God did by writing, preaching, raiſing up of witneſſes teſtifie againſt them, and did by other acts of his providence croſſe them, in raiſing up the Kingdome of Scotland againſt them, yet they would not give in, nor abate; and when a peace was concluded with Scotland upon the Kings firſt going into the North, and they might have enjoyed their honours, greatneſſe, for all that, they wrought ſo upon the Kings returne, as to procure thoſe Articles to be burnt by the hand of the common Hang-man, and the war to go on, which proved their ruine and fatall deſtruction. And for a concluſion of this Symptome, I will end it with thoſe words of the Prophet *Iſaiah, Lord, when thy hand is lifted up, they will not ſee; but they ſhall ſee, and be aſhamed for their envie towards thy people: yea, the fire of thine enemies ſhall devoure them. Lord, thou wilt ordaine peace for us: for thou alſo haſt wrought all our works for us.* And though it be a ſad thing, that men holding forth a profeſſion of Religion ſhould fall to thoſe wayes, and grow to ſuch an height as I have laid open; yet I am perſwaded it is a good hand of God, and his ſpeciall providence and mercie to his Church in theſe Kingdomes, to leave the Sectaries to fall into ſo many evils, to take ſuch ſtrange wayes thus to diſcover themſelves, and to proceed ſo far, that ſo the Kingdomes knowing them well, they might in the iſſue be more effectually cured, and perfectly delivered from them: for, had theſe men kept themſelves within the compaſſe of a few of their opinions, and carried things faire, and not broke out as they have done, we ſhould have thought them good holy men, been much taken with them, and many would have been deceived by them; yea, in time they might have got ſuch an intereſt, and had ſuch an influence, as to have corrupted all; but now having thus early diſcovered themſelves, both in matters of Church and State, in opinions and practices, this hath ſo opened the eyes of this Kingdome, yea of both, that it will cauſe them to abhor and abominate them as a wicked Faction, whoſe principles would bring in an univerſall Anarchy, both upon Church and State, overthrowing all Miniſterie, ſetled Government, and order in the Church; being againſt Kingly Government, the Houſe of Peeres, Houſe of Commons (unleſſe *ad placitum*, and ſo long as the common people like them;) and all power of Magiſtrates (in capitall matters over Church members) in the Commonwealth; and who cared not to have ſacrificed the Religion, peace, happineſſe of theſe Kingdomes, upon the ambition, furie, pride, luſt, opinions of Anabaptiſts, Libertines, Seekers, Browniſts,

Brownists, Independents: And therefore, however the Sectaries may flatter themselves in the encrease of their partie, in the power they have in some places, in the favour they find among some great men; yet let them know, notwithstanding their policies, all their arms of flesh, all their friends in the Armies, in the [a] House of Commons, and in [b] Committees which they so boast of, yet God will overthrow them; and these eight particulars are certaine symptomes of their ruine; and let who will do what they can to uphold them, yet God will bring them downe; for, *When they spring as the grasse, and all the workers of iniquitie flourish, then is it that they shall be destroyed for ever:* And therefore let us be couragious and faithfull to the cause of God, contending *earnestly for the faith which was once delivered to the Saints*; and let us be *in nothing terrified by the* Sectaries. And to all the Symptomes I have given already (being so many fore-runners of their fall) let the Reader consider this, That they have their deaths wound already, the fatall arrow sticks in their sides, and having begun to fall, they shall surely fall: and that (besides the Citie of London, and other instruments) God will honour our Brethren of Scotland, to make them a great means of their falling; and they shall fall before the Scots (whom they have so vilified and unworthily dealt with) as the Prelaticall and Popish partie did: and, me thinks, the way of Gods proceedings all along this way of Reformation, and many passages of his providence hint & point it out to us; for the Sectaries are a Faction alike opposite to our Brethren of Scotland, viz. the other extreme; and all along, from first to last, God hath made the Scots instrumentall for the good of this Kingdome, and bringing things thus far. And that God will honour the Kingdome of Scotland, and the Church-reformation according to their way, to bring down the Sectaries, let the Reader consult with M. *Brightman* (a man of a propheticall spirit) in his Exposition on the Church of Philadelphia, Rev. 3. 8, 9, 10. where he shews, that Church to whom so many promises are made, to be the reformed Churches of Geneva, France, Scotland, and those who are according to that way of Reformation in Doctrine and Church Government; and among many things observed by M. *Brightman* on that place, I shall only point at two.

1. That Philadelphia (the type of Geneva, Scotland, and the Churches of that Reformation) is most famous for truth of Doctrine: As for truth of Doctrine, where is there any place in the whole world chaster and sounder?

Here

[a] Mr. Prins Discoverie of prodigious newv lights, *shewes some Sectaries boasting of their friends in the House of Commons.*

[b] *Some Sectaries have said it to some who have told it me, that there is never a Committee about London, but they have some friend or other in it, that as soone as any of them is in question, gives them notice of it, and of the Articles against them, and acquaints them with the state of things.*

Here the whole Papacie is deſtroyed; Anabaptiſts, Antitrinitarians, Arrians, and ſuch monſters raiſed again from Hell, partly in Germany, partly in Tranſylvania, never found a ſharper enemy.

2. By thoſe who ſay they are Jewes, and are not, verſ. 9. in the Antitype, are all thoſe who holding errours, do arrogate alone to themſelves truth, faith, ſalvation, the promiſes of God, boaſting nothing elſe but the Temple: ſuch were the Arrians under *Conſtantine*, *Conſtantius*, *Valens*; and ſuch are at this day the Papiſts, glorying in *Peters* Chaire: theſe will be accounted the only Catholikes, and their Church the only Church of Chriſt, &c.

Now if wee conſider well of theſe two things, 1. We ſhall find no Church founder for Doctrine than the Church of Scotland, nor greater enemies, not only againſt Papacie and Prelacie, but againſt Anabaptiſts, Seekers, and all kind of Sectaries, than they are. 2. Wee ſhall not among all Heretikes and Sectaries that have been ſince the writing of this Epiſtle, find any that have more reſembled the Jewes, in boaſting themſelves to be the only people of God, than the Sectaries of our times, the Anabaptiſts, Independents, who extoll themſelves for the only Saints, calling themſelves the Saints, the people of God, the Church; and their way is called by them the Church-way, Church-fellowſhip, Chriſts way, and that all who are not of their way are without, &c. ſo that theſe words do moſt fully agree to them, *who ſay they are Jewes, and are not, but do lye*; and therefore to conclude this Corallarie, all the promiſes made to Philadelphia, do belong in a ſpeciall manner to our Brethren of Scotland: as,

Firſt, That God will make them come (viz. thoſe who are the Antitype to thoſe Jews, the Sectaries, Anabaptiſts, Independents, that whole Faction) and worſhip before their feet, and to know that God hath loved them; that is, they ſhall overcome and triumph over theſe Sectaries: and however they have been hitherto abuſed and ſcorned by them, neither have theſe unthankfull men acknowledged my love from that ſingular gift of zeale, pietie, which I beſtowed upon thee; yet I will adorn thee with thoſe things which are in great account in the world: thou ſhalt have victories over theſe enemies,

Quod autem ad veritatem Doctrinæ ſpectat, ubi caſtior & integrior, vel in univerſo terrarum orbe? Totus Papatus hic jugulatur: Anabaptiſtæ, Antitrinitarii, Arriani, & hujuſmodi monſtra, excitata rurſum ab inferis, partim in Germania, partim in Tranſylvania, nuſquam acriorem hoſtem invenerunt: quid etiam non tentaverit ut Germanicis Eccleſiis errores ſuos evelleret? *Brightman. in Apocalyp. pag. 53.* In Antitypo, Iudæi ſunt quotquot erroribus implicati, ſibi unis veritatem, fidem, ſalutem, promiſſiones Dei arrogant, nihil niſi Templum, Templum crepantes; quales fuerunt Arriani Epiſcopi ſub *Conſtantino*, *Conſtantio*, & *Valente*. Vide plura, *Brightm. pag. 55.*

enemies, and thou shalt enrich thy self with their spoiles; so that no man but shall be compelled to acknowledg thee deerly beloved, whom, above all hope, they shall see so wonderfully encreased. O Church of Scotland, and all yee that are for Reformation Presbyteriall against the Sectaries, nourish your hopes by these things, neither let your hearts be troubled whatsoever the world speaks against you.

Secondly, Because they have kept the word of Gods patience, *Vide* Brightm. *in loc. pag.* 56. God will keep them from the houre of temptation which shall come upon all the world, to try them that dwell upon the earth: That is because they stood for my Doctrine and truth with a great deale of danger, and yet with a great deale of patience have constantly continued in their duty; I will therefore deliver them out of their dangers, I will not suffer them to sinck and perish in their trialls, but I will give them strength whereby they shall not only strongly beare their calamity, but they shall also over-come and be conquerors; not that the houre of temptation shall not at all touch these Philadelphians, (for it can hardly be in the common calamity of the whole world, that they should be wholly free) but to keep them from the houre of temptation, is to deliver them as God saved them from the hands of their enemies, that is, deliver them, 2. *Judg.* 18.

3. Him that over-commeth God will make a Pillar in his Temple, he shall go no more out, &c. that is, God promises to make that Church over-comming, being an *Hebraisme nominativi absoluti* and the reward is, that that Church shall be like a Pillar in the Temple of God, that is, shall remain firm and lasting in the Church, neither shall that Church feare any ruine or destruction, however the raine falls, the flouds beat, the winds blow, and all things with a joynt force break in upon them. The spirit of God alludes to the two Brasen Pillars placed by *Solomon* in the Temple of God, which set forth the stability of the sonnes of God. And so by the grace of God is this Church not tainted nor corrupted with Schisme and base defection as the Church of *Sardis* was, which having no care of a full Reformation, by the just judgement of God lost the most of the people. *Vide Brightmannum in Apocalyp. pag.* 57.

Corall. III.

Hence then from all these Errours, Heresies, Blasphemies, and Practises of the Sectaries, we may see what a great evill and sin separation is from the communion of the Reformed Churches, and how highly displeasing to God for men to make a Schisme and Rent in the Church of God in a time of Reformation, God punishing the Schisme and Separation of our times with so many Heresies, Blasphemies, wicked practises, &c. as I have laid down in this and my

former Book, wherein God witnesses from Heaven against the present separation in giving men up to great spirituall judgements and evills; and indeed God testifies more against the Sectaries of our times, then against the old Brownists and Separatists, leaving the Sectaries of these dayes to fall into greater Errours, Heresies Blasphemies, and more pernicious Practises then the former, few of them in comparison falling either to those Opinions or Practises which generally the Separatists do now, but held to their first principles more; a great reason whereof I conceive to be this, the old Separatists having greater scandals, and more just occasion of separating then the new (the old Separatists being like men stealing upon need, or some want, the new like those who steale upon wantonnesse, and for their pleasure, the one like wives and children going away and leaving harsh, bitter, hard, unkind husbands and parents, the other forsaking loving and kind husbands and Parents allowing them all things fitting, and that can reasonably be desired) their sinne was not so great then as now, and so the punishment not so great: There are two wayes to judge of the greatnesse of sinnes, and of Gods displeasure against them, either by the nature and kind of them, viewing them *formaliter* in their formality, or in the effects and fruits of them *effective*: Now this Corallary leads me to judge and speak of Schisme and Separation in the latter, and among all punishments the effects and fruits, which declare the greatnesse of any sinne, spirituall judgements and punishments are the soreſt and sadest. The punishment upon the Heathen, (*Rom.* 1. 21. 24. *&c.*) *when they knew God, for not glorifying him as God, and for their idolatry, in giving them up to uncleanenesse and vile affections, to a reprobate mind to do those things which are not convenient, suffering them to be fild with all unrighteousnesse, wickednesse, covetousnesse, malitiousnesse, deceit, maligniti, debate, to be proud, inventers of evill things, without naturall affection, Covenant-breakers, implacable, &c.* (2. *Thes.* 2. 11.) The judgement of God upon the Antichristian world as a fruit of their sin in not receiving the truth in love, is Gods *sending them strong deluſions that they should beleeve a lye*; 2. *Tim.* 13. and the punishment of God upon Seducers is, *that they shall wax worse and worse, deceiving and being deceived, that they who are filthy shall be filthy still*; *Revel.* 22 11. Now the judgements of God upon the Heathen Idolaters, upon the Antichristian Faction, upon Seducers and filthy persons, are upon the Schismaticks and Separatists of our times: God hath given them up to feareful Opinions, to damnable Heresies, blasphemies, God hath sent strong deluſions to beleeve lyes, strange conceits, and God hath left them to all kind of filthyneſſe, unrighteousneſſe, uncleanneſſe, unnaturalneſſe, &c. Whosoever doth but read and consider the First and Second Part of *Gangrena*, must needs say that God hates Schisme and Separation, in leaving those who are guilty of it, to do those things they do daily: I may

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truly say God hath set markes and brands upon this way of Separation, not only burning them in their hands, but branding them in their foreheads. Schisme hath *Cains* mark and brand upon it of a Fugitive and Vagabond upon the earth: How do we see in daily experience our Sectaries have no rest, but wander and go from one Errour and way to another till they quite lose themselves? being Saint *Judes raging waves of the Sea foaming out their own shame, wandring Stars to whom is reserved the blacknesse of darknesse for ever*? The punishment of Schisme and Separation from the Church, is Separation from God, Heresie, Blasphemy, Atheism, uncleanesse, unrighteousnesse. Schisme doth most easily draw into Heresie, and we hardly ever knew or read of any * Schisme in the Curch which did not make a Heresie that it might deservedly seem to forsake the Church: The ancient Fathers, as *Irenæus*, *Cyprian*, do excellently shew that those who forsake the Church do necessarily fall into most foule Errours against the truth of faith, and some of them show that Schisme is a worse and more pernicious evill in the Church of God then Heresie, and no Errour will be a compleat and formed Heresie in any faithfull man, if Schisme be not joyned, and so consequently it will not much hurt the Church of God: But Schisme of it self, even with sound Doctrine in every point, is a most grievous wickednesse which exceeds all other wickednesse. I might out of the Fathers enlarge and show the great evill of Schisme both in it self and the effects of it, how 'tis a greater evill to rend the Church, then to worship Idols; yea, that Martyrdome it self cannot profit a Schismatick, that 'tis so great an evill that the bloud of Martyrdome cannot blot it out, so *Cypr.* and *Chrysost.* and that God hath more severely punished it then murther and other great crimes. *Corah*, *Dathan*, *and Abiram* for their Schism were punished more severely, with the earth opening and swallowing them up quick, then *Cain*, and then those who made an Idoll, so * *Optatus* and *Augustine*; but I shall leave the enlarging of these, and the adding of more to a Tractate I intend of the nature of Schisme; only by this and all the dreadfull examples laid down in the First and Second part of *Gangrena*, as *Wrighter*, *Clarkson*, *Hicb*, *Webb*, *Boggis*, *Oats*, *Jenney*, Mistris *Attaway*, *Nichols*, *Deane*, *&c.* we may learn to see that Schism and Separation are great evills highly displeasing to God, and that we have great reason to shun and

* *Hieron.* in Epist. ad Titum cap. 3. Vix esse Schisma ullum quod non aliquam confingat hæresim ut ab Ecclesia meritó recessisse videatur. Quicunque enim labitur in Errorem aliquem, & ab unitate Ecclesiæ se divelli nunquam patitur, ille Error in eo esse potest hæresis materialiter, non formaliter; non enim in eo est pertinacia, qui Ecclesiæ illi adhæret, á qua paratus est doceri. *M. Antonius* De Dominis de Republ. Eccles. l. 7. c. 10. *August.* contra lit. Petil. lib. 1. Schisma omnia scelera supergreditur.

* *Optatus* lib. 1. Distantiam esse delictorum, aut remitto testatur, aut parem, & quod in sacrilegos & parricidam non fecerat, in scismaticos fecit. *August. Epist.* 142. Qui fecerunt idolum ulciscata gladii morte perempti sunt, qui vero schisma facere voluerunt, hiatu terra principes devorati, & turba consentiens igne consumpta est. Diversitate pœnarum, diversitas agnoscitur meritorum.

ſye from them, as from a Serpent, leſt wee become Monſters of men, and God give us up to a reprobate ſenſe and a ſpirit of Errour. In a word, to conclude this Corallarie, what the Apoſtle ſpeaks to the Corinthians of Idolaters,&c. long before their time, that theſe things happened unto them for examples, and theſe things were their examples, to the intent they ſhould not be Idolaters, &c. that I may ſay of our times, that all theſe ſpirituall puniſhments on Schiſmaticks in our dayes and times are our examples to the intent that wee ſhould not ſeparate from this Church, and ſet up other Churches, leſt God let us fall from Independency to Anabaptiſm, and Antinomianiſm, and from Anabaptiſme to be Seekers, and from Seekers to be Antiſcripturiſts, and Sceptiks, yea, Blaſphemers and Atheiſts.

Corall. IV.

HEnce then we ſee from all theſe Errours, Hereſies, Blaſphemies, proceedings of the Sectaries, That Magiſtrates, Miniſters, and other Chriſtians, Maſters of families, Parents,&c. have been aſleep,and too careleſſe,that ſo many tares have been both ſowed,and are grown up to ſuch an head: If the Magiſtrates, Miniſters, and Chriſtians every one in their places and callings had been awake and watchfull, improving their power,authority, gifts, for purity of Doctrine and Unity, the field of this Kingdome could not have been ſo ſowen with tares, nor the garden of this Church ſo overgrown with weeds, yea, briers and thorns. Chriſt tels us in the Parable, *Matth.*13. 25. *While men ſlept, the enemy came and ſowed tares among the wheat*; that is, the Divell takes occaſion by the negligence and ſlothfulneſſe of thoſe that have the charge of others, to doe miſchiefe in Gods Church. The Prophet *Iſaiah* ſhowes, *Iſa.* 56. 9,10. that *All the beaſts of the field, yea, the beaſts of the forreſt come to devoure: viz.* Hereticks and Schiſmaticks (reſembled to wolves, foxes, &c.) enter in, not ſparing the Flock: and the reaſon is, *The watchmen are blinde, dumb dogs, they cannot bark, ſleeping, lying down, loving to ſlumber*; that is, their Rulers, both Eccleſiaſticall and Civill that ſhould watch the approach of the enemy, and be as watchfull maſtives to give warning of theeves approaching to the houſe, or wolves to the flock, are either dumb, or drunk, or faſt aſleep. And truely, we may thank the connivance and winking of Magiſtrates, the ſilence and forbearance of Miniſters, the want of zeal in Maſters and Parents,that ſpirit of ſlumber and ſleepines that hath fallen upon the Kingdom,for all the tares,wilde oats, and weeds that are grown and ſprung up among us: And to all the ſorts of Sects in this Kingdome which I have named,as Seekers, &c. I may add this of *Sleepers* and *Dreamers*,which I

Vide New Annotations on Matt. 13 25.

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am afraid are the most generall of any other, there being too many Sleepers in all places, and among all ranks, in Citie, Countrey, among the Magistrates, Ministers, and private Christians; and would to God this were the worst in this Kingdome, that many both in Magistracy and Ministery were onely sleepy and heavie, and that they were not in a dead sleep, in a lethargie that nothing can awake them: but 'tis too apparent that God hath powred out upon many the spirit of deep sleep, and hath closed their eyes, even Rulers and Seers hath hee covered, and all the Sermons, Books, Speeches (which one would think would awaken men) are *as the Word of a book that is sealed, which men deliver to one, saying, Read this; and he saith, I cannot, for it is sealed:* nay, not onely so, but this is the condition of this Church and State, that many who are dead asleep as in reference to prevent or suppresse the sowing of Heresies and Schisms, are awake and alive, yea, watchfull at midnight, and waiting upon all opportunities to promote and further Heresie, Schism, and to hinder, crosse all means for the suppressing of them; witnesse the many Emissaries sent forth into most parts of this Kingdome, witnesse the many books written, sermons preached for them; witnesse those who stand up for, and use all means to bring off Sectaries when in question, &c. witnesse many (who professe to be against Independency, and for Presbytery, to be with us) that upon all occasions, even before the Parliament, and in other places, heal the hurt of this Kingdome slightly, and dawb with untempered morter, preaching that our errours are not so many, that there are them who make them to be more then they are, and call Truths of God Errours; and they say, that in other times, as in the Primitive Church, &c. there were greater errours, and therefore wee need not be so troubled. But (for my part) I look upon this luke-warm temper, remissenesse in reference to *the faith once delivered to the Saints*, which hath possessed so many in this Kingdome, Magistrates, Ministers and people, as that which may hazzard all, and may once more provoke God to spue out of his mouth the luke-warm Angel that is neither cold nor hot. And to draw towards a conclusion of this, I shall speak to those in authority in the words of the Prophet *David, Psal.* 2. 10,11,12, *Be wise now therefore O yee Kings, be instructed ye Judges of the earth: Serve the Lord with fear, and rejoice with trembling. Kisse the Son, lest hee be angry, and yee perish from the way.* The summe of which Scripture is an exhortation to Kings, Parliaments, and all sorts of Governours in high place, 1. To lay aside pride, and self-conceit of their own carnall wisdomes, and with meekenesse to receive the yoke and Government of Christ laid down in his word, and by their Lawes and Ordinances to serve Christ, in establishing the true worship of God, and to suppresse all false worship and doctrine. 2. Hee calls upon Kings and Judges to be wise; implying,

plying, First, That the * conceit of their owne wisdome (by which they are puffed up) hinders them from learning that which is their duty, and truely right. Secondly, implying, Magistrates of all sorts, both Kings and Judges, are subject to want spirituall wisdome, and to be fooles, to goe by crooked rules of carnall policie, as *Jeroboam*, fearing to lose parties, to part with any State-interest, &c. rather then to keep close to the word of God, to doe their duties, and to trust him. 3. The Psalmist teaches Kings and Judges wherein true wisdome and understanding consists, *viz.* in serving the Lord with fear, and kissing the Son; not onely in their own persons serving God, and subjecting to him with the kisse of honour and reverence as ordinary private men, but *quatenus tales*, as Kings and Magistrates, to submit their Scepters to Christ, to serve him, and to convert the power they have received from God, to the propagation and defence of his Kingdome. Then indeed (as learned * *Gerhard* speaks) Kings and States *serve Christ, and kisse him, if themselves doe not only receive the doctrine of Christ, and imbrace it by faith; but also with the power given them of God, see to this, that purity of doctrine shall be preserved in the Church, Idolatrie and false worships shall be abolished, wolves shall be driven from the fold of Christ, the Ministers of the Church shall be competently provided for, &c.* And * *Austin* (speaking upon these verses of the Psalmist in one of his Epistles) saith, *To whom is it spoken* [Serve the Lord with fear, &c.]? *Is it not to Kings? But how do Kings serve the Lord with fear, unlesse it be by a religious severity forbidding those things which are against the commands of the Lord? For every one of them serves him after one manner as hee is a man, after another manner as hee is a King: for as hee is a man, hee serves him in living faithfully; but as hee is a King, hee serves him in making Lawes commanding just things, and prohibiting the contrary: like as* Ezechias *served him in destroying idols, groves, and high-places; like as* Josias *served him, &c.* 4. God by the Prophet here threatens Kings and Judges, that if they doe not serve him with fear, and kisse the Sonne, hee will be angry with them, and they shall perish from the way: that is, the sudden fury of God shall surprize and intercept them whilest they are in the midst of their

* Calv. in Psal. 2. 10 *Adde quod inanis sapientiæ fastus quo turgent eos quid retineat, discere non patitur. Quum eos jubet intelligentia esse præditos, obliquè falsam prudentiæ fiduciam in ipsis perstringit. Ergo quamvis sibi placeant mundi Principes in suo acumine, sciamus eos plausè despicere, donec fiant similes Christi discipuli.*

* Gerh. de Magistratu politico, Sect. 5. *Tunc verò Christo servient, ejusque osculantur, si non ipsi solum doctrinam Christi recipiunt, ac fide amplectuntur, sed etiam potestate divinitus sibi data hoc efficiunt, ut puritas doctrinæ in Ecclesia conservetur, idolatriæ & falsi cultus aboleantur, lupi ab ovili Dominico arceantur, Ministri Ecclesiæ commodè alantur, &c.*

* Aug. Epist. 166. *Et quibus dictum est, Servite Domino in timore, &c.? Nonne Regibus? At quomam modo servium Domino Reges in timore, nisi ea quæ contra Domini jussa fiunt, religiosâ severitate prohibendo? Aliter enim eorum quisque servit quia homo, aliter quia Rex est: nam quia homo, servit vivendo fideliter; quia verò Rex est, servit Leges præcipiendo, & contraria prohibendo convenienti rigore sanciendo.*

their way; so * *Calvin.* To perish or be lost in the way imports sudden destruction whilest they are in doing their actions; so *Ainsworth* upon the place.

* Calvin in Psal. 2. 12. *Perire de via quidam exponunt propter viam peruersam, vel sceleratam vivendi rationem. Alii resolvunt, ut via vestra pereat. Mihi magis arridet diuersus sensus, quod* David *fore denunciet, ut eo intercipiat subitus Dei furor, dum se putabant adhuc esse in medio stadio. Scimus enim ut Dei contemptores sibi in secunda fortuna blandiri soleant, & quasi in lato campo se jactent. Non abs re igitur minatur Propheta, quum dixerint, Pax & securitas, se procul distare à fine suo putantes, repentino interitu abreptum iri.*

And for a conclusion of this Corallary, O that any particular Members of Parliament who are for pretended liberty of conscience, a Toleration of Sects, favourers of Sectaries, and out of those principles hinder all they can the setling of Religion and Government by civill sanction, would often and sadly meditate upon this Scripture, and be wise now (whilest there's time) thus to serve the Lord, lest suddenly, when they least think of it, they perish from the way, and God make them examples, for adhering so pertinaciously to the Sectaries and that party. They may read in Eccleasiasticall Stories what hath befallen Princes for not serving the Lord in fear, and kissing his Son; and they see before their eyes the many evils that have befallen the King, and the great straights to which hee hath been reduced for favouring too much the Popish and Prelaticall party against the minde and humble desires of both his Kingdomes: and can particular persons think (who are not Kings, but under that title of Judges) that they can prosper long in standing for a Sectarian faction against the minde of both Kingdomes, and that the Kingdomes will not see and desire to understand how it comes about? and by whose means 'tis, that wee having taken a Covenant for uniformity in Doctrine, Government, &c. and for extirpating of Heresie, Schism, and the Parliament having declared and made Ordinances for Presbyteriall Government, and declared in some Declarations and Remonstrances against Anabaptists, Brownists, preaching of men not ordained, and against leaving particular persons and Congregations to their own liberty; that yet all things should be done quite contrary with an high hand? For may not now whoever will both preach and gather separated Churches, print and act against Presbyteriall Government, and for all sorts of Sectaries? Yea, such persons are countenanced, preferr'd in all places, and to all kinds of Offices and imployments (which makes many turn Independents), and the most zealous cordiall men against Sectaries are displaced, or discountenanced, or obstructed, &c. These things doe seem strange and against all reason, that the Parliament, professing and declaring one thing, yet the quite contrary in all things of this nature should be done daily in Citie and Countrey. In the worst times, when the King was most mis-led by the Councels of Prelats and evill men about him, there were not actions more contrary in many Ministers of State and other persons to Proclamations and

Declara-

Declarations, then are now to Ordinances, Declarations and Votes of Parliament; and yet we hear of few censured or made examples. Now the people every-where say, These things could not be, persons durst not be thus bold to doe these things, but that they know they have some great ones to back them and stand by them; and the people enquire after, and speak who they be, and questionlesse will represent these things as unsufferable, and as most dishonourable to the Parliament, and they will humbly desire these things may be remedied by the power and wisdome of the Parliament: and therefore O that all such would be wise in time, be wise *now*, desert the Sectaries, further the work so much the more as before they have hindred it, for there is an emphasis and weight in that Adverb * *now*, signifying they should do it speedily, because the same opportunity will not be alwayes given, and the Psalmist hints they may yet do it profitably if they make haste; but if any doe persist and goe on, working day and night, rolling every stone to uphold that party, he that strikes thorow Kings in the day of his wrath, will not spare them, and they shall finde by sad experience, *When his wrath is kindled but a little, blessed are all they that put their trust in him.*

* Calv. in Psal 2 10. *Per Adverbium nunc, significat maturè illis esse resipiscendum, quia non semper eadem dabitur opportunitas.*

Corall. V.

HEnce then, from all the Errours, Heresies, Blasphemies, and wicked Practices that are to be found among the Sectaries in their Assemblies and Conclaves, let all such who have been deceived and drawn to them under pretences of greater purity, holinesse, &c. and have any fear and awe of God and his Word, be exhorted to leave and forsake them, and to return to the publick Assemblies, and communion of this and other Reformed Churches; and I shall bespeak them in those words, *Cant. 6. 13. Return, return, O Shulamite, return, return, that wee may look upon thee*; in the exhortation of the Apostle *Peter, Save your selves from this untoward generation*; and in that call from Heaven, *Come out of her my people, that yee be not partakers of her sinnes, and that yee receive not of her plagues*: I know there are many in the way who are not of the way, that know not the depths of Satan, who are meerly deceived out of their high opinion of some of the men, and of the way, as a most holy people, and as a way wherein they should enjoy an heaven upon earth, a great deale of love, holinesse, sweetnesse, comfort, &c. Now I have good hopes that all such, upon the discovering to them the dangerous Errours, Heresies, pernicious practices that attend that way, will be recovered, and blesse God for delivering them from such a dangerous snare; and I am perswaded that all those who are fallen from us upon mistakes, that are not Dogmatists, nor engaged to the Sectarian

Sectarian partie upon points of credit, profit, intereſt of relations, &c. and ſhall in the feare of God, and in humilitie read my firſt and ſecond Part of *Gangræna*, by the bleſſing and grace of God they will be a means to convert and bring them back to us; and I the rather inſiſt upon this exhortation, becauſe I find both in Hiſtories, and in the experience of our owne times, that many Sectaries have been regained [a]: *Iohannes Denkius* an Anabaptiſt and a great Schollar, was converted by *Oecolampadius*, * *Obbo Philippus* a famous Anabaptiſt, yet recanted, and by an ingenuous and free confeſſion laid open the impoſtures of his companions, and *Theodor. Philippus* out of the perſwaſion of *Obbo* afterwards repented. Many Anabaptiſts were reclaimed by learned *Muſculus*, and among the reſt, one who was a Schollar, afterwards being made a Miniſter of the Church, ſpent a great deale of pains in converting the Anabaptiſts. And now in theſe times in mine owne and other Miniſters experience, ſome who have been of that way told us, they thought the Anabaptiſts a moſt holy people, which made them to joyne with them, but now ſeeing their errours and their looſe [b] practices, what a wicked people they are, that hath cauſed them to leave them. And among the Independents I know ſome * who have forſaken the Church-way, and are returned to our publike Aſſemblies. A Miniſter of that way, and a Paſtour of an Independent Church for ſome years, upon re-examination of his former grounds, and holding them up to the light by the word of God, and the writings of ſome Presbyterians giving grounds out of the word of God, ſaw the Independent way to be a garment full of holes, and from the factions diviſions hee ſaw in that way, and the ſtrange opinions and errours that the members of his Church run into, hee is turned Presbyterian, a Miniſter of one of our Congregations in England, and hath publikely in his Pariſh Church given God glorie, recanted, profeſſed his being humbled for being in the Independent way, and is a great Zealot for Presbyterie, and againſt Independencie. Another of that way, a good Schollar, Fellow of a Colledge, member of an Independent Church in London, upon reading ſome books againſt Independencie, and other things he found in that way, left his Church, and is a profeſt Presbyterian: I could tell alſo of a School-maſter, member of a Church in New-England, who is of our Churches now ſince his coming

[a] Scult. Annal. Dec. 1. Melch Adam. vit. Muſculi, pag. 377. Muſculi loci commun. de Hæreſi, pag. 611. Iohannes Gaſter. Anabaptiſtarū Doctor quem in colloquio Ambroſius glaureus Eſlingæ in viam reduxit. Scultet. Annal. Dec. 2.

[b] Vide *Letter pag. 70, 71. of the ſecond part of* Gangræna.

* *Theſe perſons have been with me, and what I write, I had from their owne mouths and relations, as many others alſo have had.*

over; but I must hasten, and unto all these examples for to cause you to return, consider these following particulars.

1. Stay no longer in the way of Schisme and Separation wherein thou art, but upon all these discoveries of the Errours, Heresies, Blasphemies, &c. of the Sectaries leave them lest God be provoked to leave thee to go a great way further, then yet thou art, from Independency and Anabaptisme, to a Seeker, to Arrianisme, Antiscripturisme, yea, Blasphemy, and Atheisme.

2. The Independent Church-way, is a way of errour, confusion, division, a way that God never shined upon nor blessed spiritually with the blessing of edification, oneness of heart, and peace in their Churches, but hath been a bitter root of division, contentions, errours in all places of the world where ever such Churches have been set up, as in New-England, Holland, Iland of Providence, the Summer Ilands, Old England.

3. Come out from these Sectaries, this Babell, lest being partakers of their sins, you be partakers of their plagues also; for these Sects (as I have shewed you in the second Corallary) must be destroyed and cast out: and not onely out of this Church, but out of all the Christian world, and that either as the lesser Antichrists, the fore-runners of the great Antichrist, or together with him as a part of Antichrist, the tail of the Beast; and then all the friends and lovers of Sectaries, the merchants who were made rich, and traded in the commodities of the Sectaries, shall cast dust upon their heads, and weep and waile when they see all that is come upon them. And for a conclusion of this Corallary, I shall wind it up with that sad and patheticall exhortation of M. *Brightman* to the Separatists of his time, applying it to our Sectaries now: 'There is in the Church of England a twofold great good, the preaching of the Word, and the administration of the Sacraments, in either of which Christ imparts himselfe celebrating a mutuall feast with them; hee is first received of us by the hearing of the Word, then he doth againe receive us in the Supper of his body. O we most base and unworthy as often as we fly away from hearing the Word! for we refuse Christ our Guest. O we wicked despisers as often as in the Sacrament with our brethren wee with-draw our selves! for we despise Christ calling us to the Supper. But these things are added for the singular comfort of the godly. *For who would not feare, and with all speed thinke of flying from this Church, when they should heare the condition of these Ministers to be so hatefull to Christ, as that in a short time, unlesse they repent, he would spue them out of his mouth, unlesse that in the words of Christ himselfe they had been assured of communion and fellowship with Christ in that Church? Praise therefore to thee, O most meek Lamb, who finding the doores shut against thee, dost not, being stird up with fury,*

present

presently withdraw thy selfe, and deprive us (according to our deserts) of salvation; but still leavest a plentifull store of thy selfe to all them who open to the knocking by thy word, and do not contemn thy most gracious invitation by the Sacraments. Therefore it is a wicked and blasphemous errour of them who do so forsake our Church, as if Christ were wholly gone from hence, neither could there be any hope of salvation to them who staid in it. Let them think that Christ is here supping with his. Is it a shame for them to sit downe there where they see Christ is not ashamed? Are they holyer and purer than hee? But wherefore do they not convince themselves by their owne experience? They cannot deny but they first beleeved in Christ, before they made this separation from us: was not this from preaching in our Church? But can any man preach unlesse he be sent, Rom. 10.13? *Why do they therefore so perversly refuse the Word for some blemish of the externall calling, whose divine vertue they feele in their hearts? Although that fruit doth no more free our depravations from all fault, than a true issue of ones body doth adulterie: neither therefore must we rest contented in these corruptions, or they separate from us for some blemishes. Wherefore return yee to the unitie of the Church, which hath begotten and nourished you: If you flye this Christ, who sups with his Elect in our Assemblies, and likewise entertains them as they him, truly you shall find him no where else.* And then speaking of those who forsake our Church, he wishes *soundnesse of mind to them that they may return to the truth, whereby they may avoyd that punishment which abides deserters and revolters.* Now if when the luke-warme Angell was in our Church, and so many corruptions of ceremonies, &c. that attended him, it was so unlawfull and dangerous to forsake this Church, and it was the dutie of those that deserted us, to return, lest the punishment of revolters should abide them: what then is the sin of those who now forsake our Assemblies, set up separated Churches, when the luke-warme Angell is cast out, and all his Attendants, and a godly zealous Ministerie is brought in, and the Ordinances administred free from ceremonies and the inventions of men, and

Igitur scelestus & blasphemus est eorum Error, qui sic ab hac Ecclesia, deficiunt, quasi hinc Christus exularet prorsus nec ulla spes salutis manentibus esse posset. Cogitent hic Christum convivantem cum suis. An pudebit eos illic discumbere, ubi vident Christum non pudere? An illo sanctiores & mundiores erunt? Sed quare se non convincunt suo ipsorum usu? non possunt inficiari quin prius in Christum crediderint, quam fecerunt à nobis divortium; unde hæc fides? Annon ex prædicatione in nostra Ecclesia? Nunquid autem prædicare quis potest nisi mittatur, *Rom.* 10, 13, &c. Quamobrem redire ad unitatem Ecclesiæ, quæ vos genuit & aluit. Si fugiatis hunc Christum, qui cum electis in nostris cœtibus cœnat, ac eos vicissim excipit, profecto nusquam invenietis. Sanitatis mentem precor illis ut ad veritatem redeant, quo fugiant supplicium quod desertores manet.

Discipline of Censures and Excommunication a setting up? O let all such be exhorted to returne to the unity of the Church, that they may escape judgements both temporall, spirituall and eternall, and not be judged of the Lord as revolters.

CORAL. VI.

HEnce then from all I have laid downe in the first and second Part of *Gangrena* of the Practices, Proceedings, and ways of the Sectaries, we may see and observe the great difference between the carriage of the Independents, and our Brethren of Scotland: our Brethren of Scotland have been constant and true all along to their first Principles, to the ends they alwayes held out, to the grounds which they declared they went upon, to the Covenant they have taken, and that in every branch and part as well as some, in standing for the Kings honour and just greatnesse, &c. as well as standing for their own Liberties; in standing for uniformity in Doctrine, Worship, Discipline and Government in the three Kingdomes, as for preservation of their own, &c. and neither all their sufferings, hardships, difficulties on the one hand, nor all the offers, temptations, flatteries on the other hand, have made them decline from their way, either in their owne Countrey, or since they have been in Covenant with us. I challenge any man in all this nine or ten yeares of their troubles, to charge them justly with falsnesse or breach of Covenant in pretending one thing, and intending another, in forsaking former Principles, and falling upon new, according to any advantages offered them; but now the Independents and Sectaries have been inconstant, uncertain, and unstable in all their wayes, crying up and extolling our Brethren of Scotland to the heavens, and afterwards as much casting them downe, pretending a regard to some branches of the Covenant, as extirpating Popery and Prelacy, but not minding others, as maintaining the Kings Honour, his just power and greatnesse, the extirpating of heresie, schism, the endeavouring the neareſt conjunction and uniformity between the three Kingdoms in Government, Discipline, &c. not certain to any principles or ends they have propounded, except those of Anarchie, and pretended new light; not well knowing what they would have, but changing their minds, and framing their wayes according as they have seen their opportunities and advantages: And because I observe it hath been one great part of the designe of the Sectaries, yea and as the maine *medium* to effect their ends by, the aspersing and reproaching of the Scots (the Sectaries looking upon them *as that which letteth, and will let until it be taken out of the way*) which hath been therefore with all industry, artifice and vigour prosecuted ever since the battell at Marston Moore,

Moore, and more eſpecially ſince the moulding or new modell of the Armye I ſhall therefore (to undeceive the people) as in the ſight of God, out of pure conſcience, ſpeak a few things of our Brethren of Scotland, and ſhow particularly ſome differences between them and the Sectaries.

1. The Scots ſtill upon all occaſions have improved and made uſe of all victories, ſucceſſes, and advantages put into their hands (as the coming in of the King now to them) for the good of both Kingdomes, and for effecting the ends declared in the Covenant, not for anie particular ends, as to get poſſeſſion of Newarke, or to be revenged for affronts offered them, or injuries done them by the Independent party, or to increaſe diviſions, jealouſies, diſcontents between the Nations: But now the Sectaries have made uſe of all advantages, and of all ſucceſſes they have had, and of all events that are fallen out for the increaſe of their own partie, and effecting their particular ends divided from the intereſts of both Kingdomes, and the ends expreſſed in the Covenant; yea to increaſe and further jealouſies, diſcontents, differences between the two Kingdomes, by blowing up and aggravating upon all occaſions all things againſt the Scots, by railing againſt and ſpeaking evill of the Scots in all companies and places, by aſperſing them in manie printed bookes, (carefully ſpread and diſperſed abroad by the Sectaries) and by many falſe reports and other dangerous inſinuations againſt the Scots vented in weekely newes bookes (the Penſioners of the Independent party) and particularly ſince the Kings coming to the Scottiſh army, many things have beene related and ſpoken of by the weekly Pamphleters, which reflect upon our Brethren of Scotland, and ſome upon the Kings Majeſtie (which muſt needs ſeeme ſtrange and be verie offenſive to all good and wiſe men) and ſo much the more, the King being come in, and in the Parliaments Quarters. I cannot ſtand to name the particulars, nor to animadvert upon them now, but referre the Reader among others, to peruſe *Mercurius Britanicus, numb.* 130. *The Scotch Dove, num.* 134. *Moderate Intelligencer, num.* 62, 63. neither ſhall I much need to doe it, for I doubt not but they will recant ſhortly, and being mercenarie fellowes, wee ſhall ſee them within a few weekes ring the changes.

2. Our Brethren of Scotland have borne with much patience and long-ſuffering, quietneſſe of ſpirit and humilitie, infinite reproaches, evill ſpeakings againſt in Citv, Countrey, by all ſorts of Sectaries, paſſed by alſo manie affronts, neglects, abuſes offered them; and when manie things in this Kingdome have gone croſſe to their deſires, hopes, and the Reformation they expected, and divers things have ſucceded to the content and deſire of the Sectaries, yet they have put up all, waiting upon God for a change, ſaid little;

neither the Commiſſioners for Scotland, nor anie particular perſon of their Nation having put forth intemperate books againſt thoſe whom they conceived the Authours and chief Engines in theſe matters, but have borne to admiration (conſidering they left their peace, and incurred the diſpleaſure of their native King to come in to our help, and lay under ſuch great ſufferings in their owne Countrey) all the evill ſurmiſings, ſcandalls, reports, jealouſies raiſed of them, diſgraces and ſcorns, without anie breaking forth. But now the Sectaries, upon everie little occaſion of being croſſed in their way, as by Ordinances coming forth againſt anie of their principles and practices, (though God knowes they have been little put in execution) by calling in queſtion any of their partie, though moſt deſervedly and juſtly, by petitions put up againſt the Sectaries, how proud, how impatient have they beene? what ſtrange words have they given out? what meetings have they had? and what railing Pamphlets have been written one upon another, againſt Parliament, Aſſembly, Citie.

3. The Scots upon all occaſions and opportunities have beene forward for peace, moving for peace and the ſettlement of the Church, deſirous of Propoſitions to be ſent to his Majeſtie: But now manie Sectaries could not endure to heare of peace, nor of the Kings coming in, nor of the ſettlement of the Church, they have looked ſo much to their particular ends of profit, increaſe of their party while things were unſetled, that they have alwaies expreſſed themſelves to the contrary, fearing their way could not thrive nor ſtand, if once things ſhould come to be ſetled, and the Government and the peace concluded of. Manie more differences might be ſhowne between them; but I muſt draw to an end, and the underſtanding Reader may by theſe eaſily hint at more, and it concernes the whole Kingdom now at this time wiſely to conſider and lay things together concerning the different carriage of our Brethren of Scotland and the Sectaries, that ſo a good underſtanding may be between the two Nations for the putting a ſpeedy end to our troubles and diſtractions in Church and State, and that we may not, by miſ-underſtanding of things, nourithing jealouſies, beleeving falſe reports, ſerve the deſignes of ſome particular men, to put us into a new warre, and occaſion new differences now that (bleſſed be God) our worke is even done, and the ſhip richly laden come into the haven. And to ſtop the mouths of Sectaries and Malignants for ever, and to poſſeſſe us of the reality, honeſty, faithfulneſſe of our Brethren of Scotland, conſider but what we have found them all along experimentally from firſt to laſt, and let any man inſtance (if he can) in any one action, from the beginning of our troubles, wherein the State of Scotland hath broken with us, or beene unfaithfull: Their going out of this Kingdome to their own Countrey when

they

they had been in England about the ſpace of a yeare with their good carriage in the Land, and upon going home, is knowne unto all and confeſſed; and it was a reall confutation of many evill ſurmiſes againſt them in thoſe times. When they were deſired to come into this Kingdome, then they were a moſt worthy Nation, a Nation that God loved and honoured, and that in the judgment of *Mr. *Burroughs* an Independent, who in a Speech at Guild-Hall in the face of the Citie and Kingdome, proclaimed them ſo; and as they ſhewed themſelves a faithfull people, in returning back to their Countrey, and are confeſſed a worthy people at the time of their coming in, ſo in their coming in in the depth of winter, wading up to the neck in waters, and leaping over the mountains of ice and ſnow, and ſo in all the time they have been in this Kingdome (having wraſtled with many difficulties, a cruell prevailing enemy at home, and many ſad diſcouragements in this Kingdome) yet they have been faithfull to the Cauſe of God and both Kingdomes, reſolving when they were at loweſt, in all reſpects, both in regard of the common Enemy and falſe Brethren, to ſtand to the Covenant in all the parts of it, and to ſee it kept though they all periſhed; and now lately, ſince God ſo ſtrangely and unexpectedly moved the heart of the King to caſt himſelfe upon them, by their good and faithfull carriages in the buſineſſe, they have confuted and given the lye to all the evill ſurmizings, jealouſies fomented, reports raiſed, falſe ſuggeſtions given out againſt them, as that they meant to poſſeſſe themſelves of Newark, the Kings perſon being as the ſhadow, and Newark

* *Let us now reach forth our hearts and hands unto our Brethren of Scotland, let us come up fully unto this our ingagement, and rejoyce in it, for certainly that Nation is a Nation that God doth love, a Nation that God doth honour, and by thoſe many expreſſions of his love, ſheweth that he doth intend to make them ſpeciall inſtruments of the great things he hath to doe in this later age of the world. It is a Nation that is united the moſt firmly of any people under heaven: we may truly call it a Philadelphia; And Brightman (that famous light in former times, 30, or 40. yeares ſince) did parallel the Church of Philadelphia with the Church of Scotland. Philadelphia ſignifies brotherly love: When was there ever a Nation, ſuch a Church that joyned together in ſuch firme Covenants as they have done? had we had the like union among us, O how great things had we done before this time! A Nation it is that hath ingaged it ſelf to God in a higher way, in a more extraordinarie way, then any Nation this day upon the face of the earth hath done; in the moſt ſolemne way covenanting with the eternall God, powring forth their prayers and their teares for joy together with their covenanting: A Nation that hath reformed their lives for ſo ſmall time, more then ever any people that we know of in the world have done: And a people that have riſen up againſt Antichriſt were in another way then ever people had e done, and that is the great worke of God in theſe times. And therefore God certainly hath a love unto them, becauſe they breake the ice, and begin the worke, and ariſe in ſuch a way as they do, for the pulling downe of the man of ſin. Mr. Burroughs Speech delivered at Guild-hall, pag. 28, 29. Vide plura.*

Newark as the ſubſtance, as that the Kings partie ſhould repaire to him, yea, that the Newark Army was joyned to the Scots, as that they would protect Delinquents and Malignants againſt the Parliament, that they would keep the King, and require a ranſome for him, and make uſe of him for their own deſignes, and ſuch like; whereas we ſee they would not meddle with Newark, but profeſſed, if it were given into their hands one houre, the next hour they would ſurrender it to the Engliſh for the Parliament; they have not ſuffered any who have been in Arms, or ill affected againſt the Parliament, to come to his Majeſtie, have taken order to diſcourage all Malignants, have commanded obedience to all Ordinances of Parliament, even at Newcaſtle where the Kings perſon is, and have made uſe of the Kings coming to them, to perſwade wth him for a ſpeedy ſetling of Religion and Peace in both Kingdoms. God in his wonderfull providence gave the King to them for this end among others to ſhame their adverſaries, and to ſtop the mouths of all gain-ſayers, that he might bring forth their righteouſneſſe as the light, and their judgement as the noon-day, and might honour them before all the world: So that I may ſay of them in the words of Mr. *Burroughs*, pag. 29. of his ſpeech at Guild-Hall, upon the coming in of our Brethren of Scotland. *A Nation that God hath honoured, by giving as glorious ſucceſſe unto, as ever he did unto any; Whoſe low and mean beginnings he hath raiſed to as great a height as ever low beginnings in any Countrey were.* 'How hath God diſſipated and blaſted the counſels of their Adverſaries? 'How hath he diſcovered all their treacheries? although they be in them-'ſelves (comparatively at leaſt) a poore people and of little ſtrength (as the 'Church of Philadelphia was) yet they have kept the word of Gods pati-'ence, and God hath kept them in the houre of temptation; God therfore 'is with them. Well, I ſay it is happie for England, that we are joyned with them in Covenant, for we needed them as much now as ever before, and we are as much beholding to them in regard of our diviſions, many of us not knowing what we would have; and in regard of the many Sectaries among us, and the height they have riſen unto, as ever we were before, for their help againſt the Popiſh, Prelaticall, and Malignant partie; and therefore happie England, both for the preſent and for the future, that now wee are coming to a Peace, we are ſo joyned and wrapped up in Covenant with Scotland, that the Peace and Vnion is not of England alone, but of both Kingdoms;

Vide Scots late Declaration

I ſaw ſome Letters written lately from Newcaſtle by Engliſh there, as one Mr. P- and others, who ſpeak much of the integritie and faithfulneſſe of the Scots, and that they ſuffer not a man ill affected to come to Court, no not ſo much as into the Towne.

and

and that this is our advantage I shall commend to the Readers consideration some particulars out of the Speeches of Mr. Solicitor, a prime able Member of the House of Commons, and Mr. *Burroughs* a chiefe man among the dissenting Brethren. Mr. Solicitor speaking of the benefits that will redound to this Kingdome, and the advantage we shall have by a nearer Association with the Scots, and by their coming in to this purpose for our assistance, showeth that certainly they are many.

The third is this, that whensoever we doe come to a Peace, when Gods time is come, that we shall have one, yet their coming in, in all probability it will cause us to have a better, a surer, and a better grounded Peace, then if they doe not come in. And likewise what peace soever we have, that it will be perpetuated, and be the securer for us and our posterity to reap the benefit of it. But how is it like to be, when there shall not onely be our owne Kingdome, but a Brother Kingdome, an entire Kingdome, one of the same Religion with us, one that loves their liberties as well as we, when they shall bee ingaged in point of interest with us, when the same Law, the same Acts of Parliament that shall compose the differences, when if it be broken on our parts in any thing that concernes us, they cannot conceive but that it may be their case the next day, because it all depends upon one Law, one and the same title, and their interests is the same; So that if there were nothing else in it, but that we were like to have the better peace and on better termes, and whatever it be 'tis likely to bee kept the better to us and our posteritie, if nothing else were in it, that were much to our advantage: surely if by some considerable summe of money, wee might have brought in, and have them at the end of this Peace, and interested in it as well as our selves. Master Burroughs *saith, how happy should wee be, if wee might have them in a neere union with us? And a people that have carried themselves with as great honour and faithfulnesse, with as great wisdome and order in the most difficult worke that ever a people did undertake in those by and intricate paths that were before untrodden. Certainely, that they undertooke at the beginning of their worke, but a few years since, it could not but bee looked upon with the eye of reason, as the most unlikely worke ever to have proceeded, as any worke hath ever done, and yet how hath the Lord been with them, and with what wisdome and graciousnesse have they carried it.* So that from the consideration of all I have said in this Corollary and from these passages in these speeches, tis good by all meanes to preserve the union of England and Scotland, and seeing we shall be so happy in a neere union, and God is so much with them, and carries them thorough with so much wisdome and graciousnesse, and that wee shall have the

better Peace, and have it the better kept, by having them at the end of it, and intereſted in it as well as our ſelves; let's hearken to no Sectaries nor Independents falſe ſurmiſings, evill reports, and ſcandalls, caſt upon our Brethren of Scotland, but pray and ſeek by all means a more near union and communion betweene that Kingdome and this, for there is a bleſſing in them; and for my part I had a great deale rather fall and periſh (if the will of God were ſo) with the Kingdome of Scotland, and the Presbyterian party in England, ſtanding for the Covenant and the truth profeſſed in all the Reformed Churches, then to grow and flouriſh for a while with the Sectaries ſtanding for a Toleration of all Sects and Opinions, yea, then to be a King among them, as *John* of *Leyden* was at Munſter.

FINIS.

Errata.

Firſt part Epiſt. Dedicat. pag. 2. Parentheſis ends after your pleaſure. Epiſt. Dedic. p. 8. l. 13. r. can you think. Preface p. 6. l. 2. r. eternall. p. 6. l. 16. r. rejected. p. 9. l. 22. dele and. p. 11. l. 5. r. eternall. *Gangrena* ſecond part in the Licence r. *Danam.* p. 66. l. 19. r. many. p. 27. l. 26. r. *Coſens.* p. 29. l. 4. r. formally. p. 30. l. 37. r. his. p. 34. l. 14. r. by ſnatches. p. 36. l. 13. r. shovve. p. 41. l. 22. after but dele a. p. 45. l. 10. r. aggravating. p. 45. l. 27. for and the proofs, r. and the perſons upon proof. p. 45. l. 28. r. to the nature. p. 46. l. 9. after Scotland add France. p. 46. l. 25. r. deſired. p. 47. l. 17. after as dele yet. p. 47. l. 20. r. moneths. p. 48. l. 7. r. Sun. p. 51. l. 34. r. not. p. 54. r. Presbyterians. p. 55. l. 13. dele that. p. 56. l. 23. r. hovv. p. 57. l. 18. r. quum. p. 58. l. 22. r. undeniably. p. 58. l. 24. r. vvords. p. 58. l. 37. r. imputation. p. 100. l. 14. r. of. p. 123. r. VVrighter. p. 127. l. 31. r. books. p. 114. l. 27. ſo to that purpoſe. p. 128. l. 12. r. are men. p. 131. l. 23. r. *Sprat.* p. 146. l. 2. r. propagating. p. 66. marg. note, r. *ſanctitate.* p. 72, 73, &c. for M. *Allen*, r. M. *Alley.* p. 89. r. proved. p. 97. r. *mendacia.*

THE TABLE.

The first part of Gangræna *is by the Printer cast into two several numbers of pages, which divides the whole into two, the first consisting of 66. Pages, the other of 116. Pages, according unto which division the Reader must goe in finding out the Contents specified in these following Tables.*

The first Table, shewing the Contents of the first Division, consisting of 66. pages, besides the Preface, is as followes.

THe Authors Preface, wherein are laid down these Particulars. 1. The Authours long expectation of a Reply to his *Antapologia*, according to the great words given out, of a Reply by the Independent Party. 2 The reason of his so long silence, and discontinuance from the Presse. 3 His purpose and resolution of often coming into the Presse for the time to come. 4 The Authours account to the Reader of the nature of the present Book, and his scope therein. 5 The hatred, malignity, reproaches from the world, yea misconstructions from friends, which Ministers who appeared against the errors of the times have met with, as Christ, the Apostles, Fathers, *Athanasius*, *Augustine*, *Hierom*; modern Writers, as *Luther*, *Zuinglius*, *Calvin*. 6. Their undaunted courage, constancy, in going on against errours, notwithstanding all their sufferings. 7 The Authors preparation, and expectation of all kind of reproaches and oppositions from the Sectaries in this work. 8 His firm resolution (by the grace of God) not to feare nor be discouraged in this work, but having such a cloud of witnesses, to follow their example, and to goe on with the more earnestnesse, activity and courage, the more he is opposed.

In the Book it self in the first Division, pag. 1. are premised some particulars for the better understanding of this Book.

The Catalogue of Errours, &c. is not of old Errors, opinions of a former age, but of Errours now in being in these present times, pag. 1, 2.

Though 'tis not a full catalogue, and perfect enumeration of all erroneous opinions &c. of these times, yet 'tis the fullest that hath yet been

The intent of this work, not a formal confutation of errours, and opinions, but a discovery of them, p.3.

Errors and strange opinions scattered up and down, and vented in many Bookes, Manuscripts, Sermons, Conferences, drawne into one Table, and disposed under certain heads, p.3.4.

The errours and opinions contained in this book are laid down *in terminis*, in their own words and phrases, as neare as possible can bee, pag.4.

The way laid downe of the proofe of the truth and reality of the errours blasphemies, &c. contained in this Tractate, and that by a sevenfold way, p.4,5,6.

All the errours and opinions mentioned in one, and the same Catalogue not all alike, p.7.

The Reader is fore-warned not to be hindred from beleeving the truth of things contained in this Book, by all the clamours and reproaches cast upon it, p.8.

Three Answers given to the first objection that may be against this Book, as that it is not seasonable, nor convenient, to discover our nakednesse, and weaknesse, so far to the common enemy, pag.8.9, 10.

Foure Answrs to a second objection, made against this book, that it may cause distractions and divisions among our selves, and may offend many good persons that are not Sectaries, p11,12.

The errours, heresies, &c. of the times refered to sixteen heads, or sorts of Sectaries, p.13.

Among all these sorts of Sects, there is hardly to bee found any Sect that is simple and without mixture, but all the Sects are compounded, p.13.

All these sorts of sects, how different soever, yet all agree in separating from our Church, and in Indepency, being all Independents and Separatists, p.14.

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The third PART of GANGRÆNA.

OR,

A new and higher Discovery of the Errors, Heresies, Blasphemies, and insolent Proceedings of the Sectaries of these times; with some Animadversions by way of Confutation upon many of the Errors and Heresies named.

As also a particular Relation of many remarkable Stories, speciall Passages, Copies of Letters written by Sectaries to Sectaries, Copies of Letters written from godly Ministers and others, to Parliament-men, Ministers, and other well-affected persons; an Extract and the substance of divers Letters, all concerning the present Sects: together with ten Corollaries from all the forenamed Premises.

Briefe Animadversions on many of the Sectaries late Pamphlets, as *Lilburnes* and *Overtons* Books against the House of Peeres, M. *Peters his last Report of the English Warres*, *The Lord Mayors Farewell from his Office of Maioralty*, *M. Goodwins thirty eight Queres upon the Ordinance against Heresies and Blasphemies*, M. Burtons *Conformities Deformity*, M. *Dells* Sermon before the House of Commons; Wherein the Legislative and Iudiciall Power of the House of Peeres over Commoners is maintained and fully proved against the Sectaries, the Power of the House of Commons clearely demonstrated to be overthrowne upon the Mediums brought by the Sectaries against the Lords; the late Remonstrance of the City of London justified, the late Lord Mayor and the City vindicated from unjust Aspersions, our Brethren of Scotland cleered from all the calumnies and reproaches cast upon them, and the Magistrates power in suppressing Heresies and Blasphemies asserted.

As also some few Hints and briefe observations on divers Pamphlets written lately against me and some of my Books, as M. *Goodwins* pretended Reply to the Antapologie, M. *Burroughs* Vindication, *Lanseters* Lance, *Gangræna* playes *Rex*, *Gangræna-Christum*, M. *Saltmarshes* Answer to the second part of *Gangræna*. A Justification of the manner and way of writing these Books called *Gangræna*, wherein not onely the lawfulnesse, but the necessity of writing after this manner is proved by Scripture, Fathers, the most eminent Reformed Divines, Casuists, the practice and custome of all Ages.

By THOMAS EDVVARDS Minister of the Gospel.

Iude 8. v. *Likewise also these filthy dreamers defile the flesh, despise dominion, and speake evill of dignities.*

2. Pet. 3. 17. *Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastnesse.*

London, Printed for *Ralph Smith*, at the Bible in Cornehill. 1646.